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Memoir of the late Mr. Peter M'Farlane.

(Continued from p. 6.)

Chiefly on account of the little success attending his ministry at Rawden, Mr. M. removed from it to Trowbridge, in Wiltshire, in the winter of 1816. Whatever opinion may be formed of the propriety of this step, his general character will to all, and especially to those who knew him most intimately, be a voucher for the purity of his motives, and that he would not act lightly in the matter: we are sure he did not act hastily; his own confidential letters to a friend in Scotland, to whom he was accustomed to unbosom himself, will best describe the influence under which he acted in this removal. Writing under date of the 25th of August, 1814, he says, "The church under my care has had but little prosperity of late, we have rather decreased than otherwise. I cannot say that my ministry appears to have been blessed to the conversion of sinners, for a considerable time back, a circumstance which has made me question the propriety of continuing long at Rawden. Ought a fisherman continue satisfied in one place, if he is catching no fish? Ought he not rather to shift his net, and try if any are to be had in some other place? I intimated last spring to my people my intention to leave them, and try what God had to do for me some other where, if they were willing to give their consent, but that they would not do, and my regard for them constrains me to tarry a little longer, to see what the Lord may have to do. My thoughts are frequently towards my native soil, and sometimes, I think, should I live long, it is probable, my days will be ended somewhere in the North. But I wish to be passive in the Lord's hand, and found doing what is well pleasing in his sight." And again, on the 11th of January, 1815, he writes, "When I was last at ——, they talked to me of settling with them: should I leave Rawden, and be directed to Scotland, I should choose to be either there, or somewhere in the vicinity of the Highlands, as with a little application I shall soon be able to preach in the Gaelic tongue. Oh! for wisdom to direct. Things are much as usual with us at Rawden; the state of religion too much resembles the present season of the year; would to God that as spring approaches we might also have a spring, a soul-reviving, quickening, and refreshing season to our souls! the Lord is all-sufficient, and he is merciful and gracious. Pray for us, and especially for me, that I may speak boldly as I ought, in holding forth the word of life. Should things continue as they are much longer, I think I shall be justified in shifting my tent; but I would not act with precipitation, I hope the Lord will guide me aright."

In the month of June, 1815, the Baptist Church in Back-street, Trowbridge, hearing that Mr. M'Farlane's mind was unsettled re-

specting his remaining with the church in Rawden, invited him to preach among them for four weeks, and afterwards to spend three, six, or twelve months with them, with a view to taking the oversight of them; immediately on receiving an invitation to visit Trowbridge a second time, he wrote to his friend in the north as follows: "I feel quite at a loss what to do; you know my mind has been unhinged for a good while as to Rawden, nor has any thing transpired as yet to place it on hinge again, though things look better than they did some little time ago. Trowbridge is a situation of very considerable importance, when I compare the prospects there, with what they have been here for some time past, at least, till very lately, or, indeed, with what they are ever likely to be, without some extraordinary revolution; and considering the time and circumstances in which the matter has been laid before me, I can scarcely help thinking there is a providential hand in it. Still I am in a strait: I should be glad to have you to consult with; bear me on your mind at the throne of grace. No decisive steps will be taken for some time. I hope the Lord will direct. My heart is in Scotland; but I have a family: to enter into business would answer no good end, as far as the cause of Jesus is concerned, and to be *burthensome* to others I could not bear."

Mr. M'Farlane removed to Trowbridge in Dec. 1815. Writing of this event in the following September, he says, "The particulars of my removal I have not time at present to relate, only that it took place in the beginning of last winter, and that I have increasing reason to be satisfied that the hand of God was in it. My ministry is well attended; the church of God is united, and increasing in numbers. I enjoy a portion of pleasure in my work, and have reason to believe I do not labour altogether in vain. When the time came that I was to leave Rawden, it was a painful and trying season indeed; such another time I never wish to experience, but it has turned out, I hope, for the furtherance of the Gospel of Christ.

"God moves in a mysterious way,
His wonders to perform."

And the longer I live, I see more and more the importance of attending to that admirable injunction, 'Acknowledge me in all thy ways,' &c. It is a great mercy to be kept in the right way, and to have the comfortable sense of having God with us in it. What can we do alone? and where should we wander to if left alone? We should have poor doings, but for that encouraging saying, 'Lo, I am with you always.' Through the strength of Him who thus spake, and still speaks, what can we not do and bear? May he be our guide, our portion, and our all."

Mr. M'Farlane's tendencies towards his native country have been often mentioned, and in the year 1819, he thus writes to his friend in Scotland: "The matter has often occupied my mind since I came to England, and especially since my last visit to the north. The state of my relatives and companions, together with a variety of things, press very powerfully upon me at times, and seem to urge me to return to the land of my nativity. Still I am in a strait, and am not certain that it would be right to leave my present station; but all things considered, I think I should be justified in submitting the propriety of such a measure to the decision of the church. You can write your mind freely upon the

matter." Whether he had become uncomfortable in Trowbridge at this period he does not mention, but in a following letter of the 20th of Feb. 1820, he again introduces the subject, and makes some slight allusion to this, saying, "I have still the same thoughts relative to my native country as when you heard from me last. I am now in the meridian of life, and if I am likely, under God, to be the instrument of doing any good in forwarding the cause of Zion there, it must be when health and strength are enjoyed for labour: it is a subject that has long, often, and strongly affected, and wrought on my mind. I fully agree with you in your sentiments respecting the removal of a minister: it is certainly no trivial affair, but a matter of great importance; the cause of God, however, has often been promoted by it, and the good of that cause should most assuredly be the predominating motive in such a step, and not emolument and ease; circumstances in providences, if carefully observed, will generally be found to pave the way. Existing circumstances here, seem to me, at present, to make it doubtful as to the propriety of remaining much longer among them, and you would be like-minded if you knew all. My coming to Trowbridge has contributed not a little, I hope, to my advantage, both as a Christian and a minister, affording me an opportunity of learning what has, and will be for my good; my proud heart needed humbling, and to be drawn from empty cisterns to the fountain of living water, the fulness of our dear Emanuel. Never have I seen more of the importance, or enjoyed more of the supports and sweet influence of the doctrines of the cross than of late. How great the blessedness which results from communion with God!"

> "Oh! for a closer walk with God,
> A calm and heavenly frame!"

Soon after this, what he anticipated came to pass: he gave up his connection with the church in Back-street, and another Chapel was built for him and his friends in Trowbridge who united with him. In his former situation he hoped he had not laboured altogether in vain; the congregation was numerous, and many members were added to the church. But surely God gave evident testimony to the word of his grace by him in his new situation, in edifying and uniting a number of the fearers of the Lord together, and in turning the disobedient to the wisdom of the just. The writer of this brief Memoir spent a few days with him and his friends, in the summer of 1823, and was gratified to see what God had wrought by his ministry, and done for him and his affectionate friends, with the prospects of future usefulness, which this infant cause presented. About two years afterwards he visited them again, and enjoyed renewed happiness in seeing such an increase both of the church and congregation, notwithstanding the deep affliction and continued infirmities of his esteemed friend, and fellow labourer in the kingdom of Christ, of whose unabated attachment he was now to receive the last expressions, and enjoy the final confirmation of his own regard. He saw with concern the debilitated state of his dear friend, and was not a little affected with his peculiar infirmities, though he was still labouring as usual, and with his accustomed contentment and cheerfulness, so that while his peculiar weaknesses must have been sensibly felt by himself, they seemed to

affect him less than any one else. His resignation was too manifest to require being mentioned by him; it shone forth in his general spirit, and particular gratitude that other parts of his body had not been the seat of his infirmities, which might have more unfitted him for the service of his master, and also that he was restored in any degree to his beloved employment. Indeed, his Christian meekness, patience, and contentment under his trials were much fitted, and were in some degree felt both to reprove and edify. His usual deep and active interest in the affairs of the kingdom of Christ were as palpable and powerful as ever, if not more so; perhaps, it shone the brighter through his sinking frame. An opportunity was given for the manifestation of this at an annual meeting of the Wilts Home Missionary Society in Trowbridge. At that period, he exceedingly enjoyed the services of that occasion, and manifested the deepest interest in them all, so much so, that he anticipated a season of sinking and lassitude after so much excitement as he had felt. But his labours and excitements by either joy or sorrow were about to terminate, and all his active interest in things below the paradise of God, were soon to close, and therefore like the sun he seemed largest at his setting.

The illness which terminated his useful life commenced nearly twelve months before that event took place, in a partial failure of muscular strength, though it did not interrupt his ministerial duties, till about four months before his death; he preached with vigour a long while after he could scarcely turn over the leaves of his Bible, and the last Sabbath he occupied the pulpit he went through three services, with only an extreme exhaustion in the evening. He was gradually reduced to great debility; it was almost that of entire helplessness and dependence, yet he was enabled to maintain a cheerful and submissive state of mind, and appeared to indulge a prevailing hope that he should at a future period resume his loved employment. The Bath waters were resorted to in the winter, but with little effect: his last communication to his chief correspondent in in Scotland, was from that place, dated 24th of Jan. 1826; in which he says, " With regard to myself, I am considerably worse than when you saw me, and am now at Bath for the benefit of its waters. Have not preached now for seven weeks. Should I not get better, it is much if my work be not now nearly done. I am very feeble indeed, but I still hope that the waters here may be of use, by the blessing of God, as I find that many persons have been benefited by them, who were affected in a similar manner to myself. My heavenly Father knows best how to dispose of me and mine. He does all things well, and I wish to say, 'His will be done.' My Christian love to yourself, family, and Christian friends. I subscribe myself, by the hands of my son, your afflicted friend and brother,

PETER M'FARLANE."

Mr. M'Farlane returned to Trowbridge, contemplating another trial of the Bath waters as the spring advanced. The day had been fixed for his return, but before that day arrived the hand of God had laid him low. On Thursday, three days before his death, Mrs. M'Farlane having served him with his dinner, as he had not been able to help himself in any way for some weeks, went up stairs intending, after having arranged some things

to return, but was never permitted to see him more. On that evening she became the mother of two little boys. He took a lively interest in their birth, and when brought to him, he smiled on them, wept, and blessed them. How much of strongly excited feeling entered into the cause of so rapid an appearance of alarming symptoms in him, is not known; to no perceptible cause was it traceable, but a painful affection of the chest suddenly appeared, attended by distressing sickness, and difficulty in breathing, with extreme general weakness; the symptoms were partially relieved by prompt medical aid, but it failed to repel the approach of death: how far he was aware it was so near, is not certain, as he was in the habit of concealing feelings which would distress his dearest friends. It appeared, however, to a friend who saw him when these alarming symptoms first shewed themselves, that the struggle which he endured from the contending claims of earthly and heavenly objects, was for a time great and overwhelming; he burst into tears, and with a feeble, interrupted articulation said, "I have never been so ill." He attempted to speak on several subjects, but was too much overcome to proceed, or to be understood; he then endeavoured to rouse himself, and continued, "Do not think I am distressed, I am not distressed, but ——" He then attempted to utter the name of his wife, his children, his church, interrupted by sobs, and becoming less able to speak as he proceeded.

The friend who was then endeavouring to draw his attention to more general subjects, referred to a County Missionary Association about to be formed, gave him some account of the arrangements of its services, but this also lay too near his heart to listen to it unmoved; he burst afresh into tears, and said, "Ah! that desire of my heart is at last fulfilled; for seven years I have wished to see it accomplished, but I must not be there: I have attended and enjoyed many such meetings, but I am thankful that it is done." Then as if bursting from the shackles that drew his interests and affections towards things below, he rose to heavenly contemplations, and with eyes lifted up to heaven, repeated the 24th verse of the 73d Psalm, "Thou shalt guide me with thy counsel, and afterward receive me to glory," and by an affecting soliloquy on the passage, regained his accustomed serenity and cheerfulness. "Thy way," said he, "is dark, perplexing, and unknown, and I may be disposed to look at it and say, 'All these things are against me;' but I believe they are all *for* me. There is a state of glory; I expect to go to *glory*, and I believe this is the way to it; therefore I will say with the Psalmist, 'Thou shalt guide me with thy counsel, and afterwards receive me to glory.'"

On the afternoon of Lord's day, Mr. Edmonson, who had been supplying his pulpit, called, and to his enquiries with regard to the state of his mind, scarcely able to speak, he replied, "*Quite calm and resigned.*" From that time no apparent uneasiness disturbed his mind; but that peaceful expression dwelt on his countenance by which it was generally characterised, until He in whose hand is the power of life and death, changed that countenance and sent him away! He died about four o'clock on Monday morning, the 27th of March, leaving Mrs. M'Farlane in a most critical state, with the charge of seven children, the two babes only three days old! — unconscious of

what had taken place, and her circumstances requiring that she should be kept ignorant of it for some time. The last message he sent her was, that "his cough was more loose, and he hoped he should soon be better." How different the next report! which he had created, but could not communicate, nor sympathizingly share in the sorrows which it produced to the fatherless and the widow. His funeral sermon was preached by the Rev. Mr. Dyer from that appropriate Scripture, Psalm xxxvii. 37. "Mark the perfect man, and behold the upright, for the end of that man is peace."

It were comparatively an easy task to eulogize the character of Mr. M'Farlane; but that has not been the intention of this slight Memoir, but to show how he entered the Christian cause, was introduced to the Christian ministry, and how he conducted himself in both departments; what God did by his means, and in what manner he finished his course. He possessed not those splendid talents which qualified him to shine among the great, neither did he aspire after it; but he inherited, through grace, those Christian virtues which elevated him to an honourable place among the good, and qualified him to become the honoured instrument of turning many sinners from the errors of their ways, of saving them from death, and hiding a multitude of sins; as well as in building up the walls of Zion, and at last finishing his course fully established in the warm affections of the rising church, in the formation of which he was engaged, and of which he was the first Pastor. But his talents were by no means of an inferior order; yet they were more distinguished by solidity than show, and it will be regarded as no mean testimony to the value which his brethren in the ministry put upon his judgment and ability, when they appointed him to draw up the annual Circular Lettter to the associated Churches of York and Lancashire, in the year 1815, on the important subject of "*Justification by Faith.*" The noble characteristics of his mind, however, were those of simplicity and integrity; these entered deeply into his moral constitution, and left his Christian profession of no doubtful import: this has been evinced by the general testimony of respect paid to his memory, in the town of Trowbridge. After his decease, says a correspondent from that place, "the world assigned him its best praise; called him an amiable good man — an upright and inoffensive member of society, while the Christian observer rejoiced to recognise in these things of lovely and good report, the effects of holy principles implanted, and brought to a rich maturity by the power and grace of God. — His affectionate conduct as a Pastor has obtained for him a lasting place in the hearts of his people. The law of his mind was love, and I believe, that either the sorrows or misconduct of his people, has often more effectually deprived his nights of rest, and his days of peace, than any personal affliction with which he could be visited." Men of this description are those whom the Scriptures denominate "The just whose memory is blessed."

"Such men are not forgot as soon as cold,
Their fragrant memory will outlast their tomb,
Embalm'd for ever in its own perfume."

It is not wonderful then that general sympathy has been excited toward the family of such a person as Mr. M'Farlane: it would have been astonishing had it been other-

wise: their loss can only be estimated by his worth; but it is gratifying to know that this sympathy has been practically expressed by kind communications for their support and comfort. How honourable would it be were that bounty to continue to flow until a sufficiency was received for their future support; this would at once be a pleasing memorial of the worth of the deceased in the public esteem, and of their laudable readiness to reward it in the persons of the living, and that they considered it a small matter, if *he* spent his life and talents for the spiritual good of the community, that *they* should communicate of their temporal good toward the support of those who were dependant upon him, when the object of that dependence is placed in the state of the dead, where "there is no work, nor device, nor knowledge, nor wisdom," that can operate in their behalf.

SIX LETTERS TO DR. RYLAND, WRITTEN BY MR. FULLER, IN THE YEAR 1803, RESPECTING HIS CONTROVERSY WITH MR. BOOTH.

IT was well known in the circle of Mr. Fuller's personal acquaintance, that he had written in the year 1803, "Six Letters" to his intimate friend, Dr. Ryland, on some important theological subjects, relative to the controversy between himself and Mr. Booth. It was felt to be cause for lamentation, that two ministers, each distinguished for evangelical purity of sentiment, and remarkable for personal godliness, and inflexible integrity, should like Paul and Barnabas have been "parted asunder." That they held *substantially* the same sentiments on the vital doctrines of "Imputation" and "Substitution," the writer of this has no doubt; and that they *misunderstood* each other as to the *precise sense*, which they respectively attached to the *terms* they employed to explain their views, he is equally convinced. Mr. Booth thought highly of Mr. Fuller's writings on the subject, after this painful controversy. "I am sorry," said he, to the writer of these lines, (or words to the same effect,) "that Mr. Fuller has published his 'Gospel worthy of all Acceptation;' because it has so agitated the Churches; but he has employed arguments in it which neither I, nor any man upon earth can answer." That Mr. Fuller felt a strong attachment to Mr. Booth, after this controversy, is certain; from his having expressed a wish to preach his funeral Sermon, and proposed to write his Memoirs. "I could," said he, "had it been encouraged, have compiled a Memoir of Mr. Booth quite as interesting as that for Mr. Pearce."

The contents of this MS. are,

Letter I. Narrative. II. Imputation. III. Substitution. IV. Change of Sentiment. V. Calvinism. VI. Baxterianism.

The MS. from which we print belongs to Mr. Burls, who copied the letters from the original, by permission of Mr. Fuller; by whom he was not restricted as to any use he might think proper to make of them; the reader may therefore depend upon their entire genuineness. We should hope that by publishing them, we should not revive any of the unpleasant feelings that originally existed respecting this Controversy. The letters are certainly worthy of publication, and may greatly subserve the cause of free enquiry. The conductors of this Magazine have an equal respect and affection for the memory of each of the venerable names of BOOTH, FULLER, and RYLAND.

J. I.

LETTER I. *Narrative.*

Jan. 4, 1803.

MY DEAR BROTHER,

THOUGH you are not wholly unacquainted with what has lately passed between Mr. B. and myself, relative to certain points of doctrine, yet I shall briefly state the leading particulars, together with my sentiments on the subject concerning which I am charged with error.

In the month of May, 1802, when I was in London, wishing for a better understanding with Mr. B., I requested an interview. With his consent I went two or three times to see him. We had much conversation. I cannot pretend to recollect all that passed; but some things I well remember. After talking over certain particulars of a personal nature, on which he appeared to be satisfied, he, in a very serious tone, suggested that I had changed my sentiments on some important doctrines of the Gospel; "and here," said he, "I have little or no hope." To these serious and heavy charges, from an aged and respectable minister, I at first made but little answer, being all attention to what he had to offer in support of them. I assured him that I was willing to reconsider any thing I had advanced, and desired to know wherein he thought me in the wrong. Mr. B. answered, "It is on the doctrines of *imputation* and *substitution* that I conceive you err." I asked, whether his ideas on these doctrines did not proceed on the principle of *debtor* and *creditor*; and that, as was the number of sinners to be saved, and the quantity of sin to be atoned for, such required to be the degree of Christ's sufferings? This he disowned, saying, he never had such an idea, nor did he ever meet with it in any writer;* adding to this effect, *I am persuaded, that if one sinner only were to be saved consistently with justice, it required to be by the same all-perfect sacrifice.* I felt persuaded, that if Mr. B. admitted this principle in all its bearings, there would be no material difference betwixt us.

In his letter to me of Sept. 3, he says, "I deliberately aver, that in our second and last conversation, I understood you to *deny* that Christ obeyed and died as a *substitute*, and that you did not admit a real and proper imputation, either of sin to Christ, or of his righteousness to those who believe." I give him credit for this; but insist upon it, that, (excepting what relates to the terms "real and proper"—terms not used in the first note), he has no *grounds* for so understanding me, and that there were grounds, whether he attended to them or not, for a contrary conclusion. I declare that I never suspected, while in his company, that I was charged with any such things; but merely that my views concerning those doctrines were not just. Under this impression, I said to Mr. B. to this effect, "I do suspect, Sir, that your views on imputation and substitution are not scriptural." I did not mean by this to charge him with *denying* either of those doctrines; and I had no apprehension of his having any such charge to prefer against me. The whole difference between us appeared to me to consist in the manner of explaining doctrines, which we both acknowledged and held fast.

* Yet if nine out of ten of the High Calvinists were asked their views on the subject, I am persuaded it would appear they had no other notion of it. No other notion, I think, could be collected from Dr. Gill's exposition of Isaiah liii. 6. and all he writes upon the subject seems to go upon that principle.

Mr. B. alleges, as a reason for his understanding me to deny the doctrines in question, that "in direct opposition to this he pleaded 2 Cor. v. 21: to which he says, I replied, '*made sin*, means *became a sacrifice for sin*;' to which he would not accede." Granting this to be a fair statement, surely it does not follow, that understanding the phrase, *made sin*, of Christ's being *made a sin-offering*, amounts to the denial of the imputation of sin to him. If it does, however, many of our best writers, among whom is Dr. Owen *, are subject to the same charge. But Mr. B. is mistaken in saying that I affirmed *made sin*, to mean, *made a sacrifice for sin*. I merely asked him, whether it did not; whether some Expositors did not so interpret it; and whether there was not something in the original word, which led to such an interpretation? This, I am certain, was the whole, for I had not at that time any decided opinion as to the meaning of the passage; and therefore asked him *merely for information*. I well recollect the substance of his answer, namely, that the word ἁμαρτία, it was true, was sometimes rendered "sin," and sometimes a "sin-offering;" but the sin which Christ was made was *that which he knew not*, and which stood opposed to *the righteousness of God*, which we are made in Him: to this I made no reply, as thinking there appeared to be force in what he said.

I also well remember his arguing from Gal. iii. 13, and contending that Christ must in some sense be *guilty*, else God could not have been just in *punishing* Him: this argument did not approve itself to my judgment like the former. I admitted guilt to be necessary to punishment, and had no doubt, but that the sufferings of Christ were *penal;* but I had my doubts whether it were so proper to say Christ was punished, as that he bore *our* punishment: but as I shall give my thoughts more particularly on this hereafter, I only say in this place, that this conversation TOOK PLACE BEFORE I PREACHED FOR HIM, AND BEFORE HE ASKED ME TO PREACH FOR HIM. * It is somewhat surprising to me, therefore, if I was considered as *denying* the doctrines of imputation and substitution, that I should receive such an invitation. Whatever he may think of me, I would never consent to a man's going into my pulpit, whom I considered as denying either the one or the other.

I have said Mr. B. *had grounds for a contrary conclusion*, whether he attended to them or not. He cannot but remember his putting the Liverpool Magazine into my hands, where he conceived it was proved I had changed my sentiments. On this I said, that I was not *aware* of any such change as he ascribed to me. Mr. B., I well remember, answered, in a tone of surprise, "No? Then you are lost!" that is, as I understood him, "You are bewildered in inconsistency, not knowing what you believe." Now, be it so, that I am lost in inconsistency, this is a very different thing from a *denial* of what I had before advanced. If I were not aware of having relinquished the leading principles of

* Answer to Biddle, pp. 509, 510. Vide Dr. Owen on Justification, Chap. xviii. pp. 504, 505. Quarto.

* Mr. B. speaks in his letter of Sept. 3. of these things occurring in our second and last conversation; but I am certain, that all these things on which he grounds his charge, and his alleging 2 Cor. v. 21. and Gal. iii. 13, occurred in the *first*, and before he asked me to preach for him.

my answer to Philanthropos, I could not be aware of having given up the doctrines of Imputation and Substitution.

It might also have been supposed, that my pleading for Christ's being made a *sin-offering*, as I was accounted to do, was not the language of one who "*denied* that Christ obeyed and died as a substitute:" for what else was the sin-offering, but a substitute for the people?

Before I left town, I gave Mr. B. the manuscript of our last year's Circular Letter, *on the Practical uses of Believers' Baptism*, requesting his corrections. In this was the following sentence, with several others of like import—"Christ sustained the deluge of wrath due to our sins:" nor did this passage escape him; his first note holds this sentence up as an example of my inconsistency. Some men would have drawn a different conclusion. They would have said, "Surely I must have mistaken the writer, when in conversation: he cannot mean to discard these doctrines. If he did, why does he thus fully avow them?" Instead of this, Mr. B., in the note accompanying the MS., flatly charges me with the denial of *Substitution* and of *Imputation;* not merely in his sense of them, nor with the epithets "proper and real," (since added, as saving terms); but so as to disown the *vicariousness* of what our Saviour did and suffered, which *he* never did, even "in his juvenile" years, when I suppose he was a professed Arminian.

As this note did not reach me till I was just setting off for home, about the 2d or 3d of June, I could not see Mr. B. any more: and being conscious that I never thought of denying either of the doctrines in question, I supposed Mr. B. could only mean to charge such denial as the *consequence* of what I avowed. I therefore took three or four weeks to consider and re-examine my sentiments, that if any such consequences did attach to them, I might discover them.

Early in July I answered the note; declared my belief of both the above doctrines, and complained of things being imputed to me as my principles, which I did not avow, and which, if they have any connection with my principles, were merely *consequences*, which consequences I did not perceive.

About the middle of July, reports were circulated, both in town and country, that I had acknowledged myself to Mr. B. to be an Arminian, &c. &c. One of my friends was in London, and heard it in a great number of places; "from Oxford-street," as he said, "to Ratcliff Highway;" and in every instance, it was said to be authorised by Mr. B. I was informed also, that it was common talk among those congregations in Northamptonshire, which rejected all invitations to the unconverted, and all obligations to spiritual religion. A person residing amongst them, who bore good-will to me, came to my house to know whether the report were true; and he assured me that the whole rested on the testimony of Mr. B.

Knowing that I had written to Mr. B., avowing my belief, both in Imputation and Substitution, I knew not what to make of things.

Early in September, while I was at Edinburgh, I received a letter from Mr. B., partly averring that he understood me in conversation to deny that Christ obeyed and died as a substitute, and to disown a *real* and *proper* imputation; and partly inquiring whether I did believe these doctrines, and *in what sense* it was that I held them.

On receiving this letter, it appeared to me to contain a request, which, had it been made previous to the sending abroad of a report to my disadvantage, had been fair, and I should have freely complied with it. But as things were, I did not feel free to write any explanation to Mr. B., till he should have given some explanation of his conduct towards me. I wished for no humiliating concessions from a man so aged and so respectable as Mr. B.; but I did think myself entitled to some explanation; and that to have complied to his request without it, had been a tame acknowledgment of guilt and fear, of neither of which I was conscious.

To this purpose I wrote (on Oct. 7.), in answer to his of Sept. 3, wishing for nothing but a few lines, acknowledging that if he had mistaken my meaning, and thereby injured me, he was sorry; or any thing, however expressed, that should have discovered his regret for having been the occasion of misrepresentation.

But to this letter Mr. B. has written no answer. I have to thank you, however, for the copy of a letter which he addressed to *you*, dated Dec. 6. Here I find myself charged with having *changed my sentiments; with agreeing with Mr. Baxter in several of his leading peculiarities;* and with *denying the doctrines of Imputation and Substitution*, IN THE SENSE IN WHICH CALVINISTS COMMONLY HOLD, AND HAVE HELD THEM.

I own I feel dissatisfied with this second-hand method of attack, in which the oracles of God are nearly kept out of sight, and other standards of orthodoxy set up in their place. Each of these charges may be true, and yet I may be in the right, and Mr. B. in the wrong. It is no crime to change our views, unless in so doing we deviate from the Scriptures: nor is it an article of revelation that Mr. Baxter's views are erroneous, or that the notions of Calvinists in general concerning Imputation and Substitution are true. I write not thus because I feel the justice of either of these charges, but because I dislike such circuitous methods of judging concerning truth and error. They are unworthy of a candid enquirer after truth, and chiefly calculated to inflame the prejudices of the ignorant. If I have used the term *Calvinistic* in controversy, it has been merely to avoid circumlocution, and not as discriminating my opponents on account of their differing from Calvin.

Mr. B. supposes that I suspect him of "insidious designs." No; I do not, nor ever did. I never thought him capable of this; but I do think him capable of being so far prejudiced against another, as to think that to be right towards him, which he would think very wrong, if done to himself. I am, affectionately yours, A. F.

LETTER II. *On Imputation.*

Jan. 8, 1803.

MY DEAR BROTHER,

WHILE Mr. B. refuses to give any explanation of his conduct, there can be no intercourse between me and him. I have no objection to give the most explicit answers in my power to the questions on Imputation and Substitution. I shall therefore address them to *you;* and you are at liberty to show them to whom you please.

To *impute* *, signifies, in general, to *charge, reckon,* or *place to account,* according to the different objects to which it is applied.

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* From חשב and λογιζομαι.

This word, like many others, has a *proper* and a *figurative* meaning.

First: It is applied to the *charging, reckoning, or placing to the account of persons and things* THAT WHICH PROPERLY BELONGS TO THEM. This, of course, is its *proper* meaning. In this sense the word is used in the following passages. "Eli *thought* that she (Hannah) had been drunken." — "Hanan and Mattaniah, the Treasurers, were *counted* faithful." — "Let a man so *account* of us, as the Ministers of Christ, and stewards of the Mysteries of God." "Let such an one *think* this, that such as we are in word by letters, when we are absent, such will we be also in deed, when we are present." — "I *reckon* that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."*

Reckoning or accounting, here, is no other than forming an estimate of persons and things, according to *what they are*, or *appear to be*. To impute sin, in this sense, is *to charge guilt upon the guilty in a judicial way, with a view to his being punished for it*. Thus Shimei besought David that his iniquity might *not be imputed* to him. Thus the man is pronounced blessed, to whom the Lord *imputeth* not iniquity: and thus Paul prayed that the sin of those who deserted him might not be *laid to their charge*.†

In this sense, the term is ordinarily used in common life. To impute treason, or any other crime to a man, is the same thing as charging him with having committed it; and with a view to his being punished.

Secondly: It is applied to the *charging, reckoning*, or *placing to the account of persons and things*, THAT WHICH DOES NOT PROPERLY BELONG TO THEM, AS THOUGH IT DID. This, of course, is its figurative meaning. In this sense the word is used in the following passages: "And this your heave-offering shall be *reckoned* unto you *as though it were* the corn of the threshing-floor, and *as* the fulness of the wine-press." — "Wherefore hidest thou thy face, and *holdest* me for thine enemy?" — "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted* for circumcision?" — "If he hath wronged thee, or oweth thee ought, put that on my *account*."*

It is thus I understand the term, when applied to justification. "Abraham believed God, and it was *counted* unto him for righteousness. — To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is *counted* unto him for righteousness."† I do not suppose that "faith" in these passages means the righteousness of the Messiah; for it is expressly called "believing." It means believing, however, not as a virtuous exercise of the mind, which God consented to accept by a composition, taking a part for the whole; but *as having respect to the promised Messiah*, and so to his righteousness, as the ground of acceptance. Justification is ascribed to faith, as *healing* frequently is in the New Testament; not as that which *imparted* the benefit, but that which afforded occasion to the great physician to exercise his power and mercy.

But if it were allowed that faith, in these passages, means the object

* 1 Sam. i. 13. Neh. xiii. 13. 1 Cor. iv. 1. 2 Cor. x. 11. Rom. viii. 18.

† 2 Sam. xix. 19. Psalm xxxii. 2. 2 Tim. iv. 16.

* Num. xviii. 27—30. Job xiii. 24. Rom. ii. 26. Philemon 18.

† Rom. iv. 3, 5.

believed in, still this was not Abraham's *own* righteousness; and could not be *properly* imputed, or *counted* by Him who judges of things as they are, as being so. It was reckoned to him, *as if it were* his, and the effects or benefits were actually transferred to him; but this was all. Abraham did not become meritorious, or cease to be unworthy. "What is it else, to set our righteousness in the obedience of Christ," says Calvin, "but to affirm that hereby only we are *accounted* righteous, because the obedience of Christ is *imputed* to us, as if it were our own?"

It is thus also that I understand *the imputation of sin to Christ.* He was *made sin* for us, in the same sense as we are *made the righteousness of God in Him.* He was accounted in the divine administration, AS IF HE WERE, OR HAD BEEN, the sinner; that those who believe on Him might be accounted AS IF THEY WERE, OR HAD BEEN righteous.

Mr. B. charges me with having explained the phrase "made sin" *made a sacrifice.* I have already said, that what I asked him was purely for information. Considering his answer as worthy of attention, I have since endeavoured to form a decided opinion on the passage, and to give what he advanced its due weight. I perceive that many able writers, and among them Dr. Owen, understand the term ἁμαρτία, in this as in many other places, of a "sin-offering:" and I must say, I see no force in the objection, that it sounds incongruous to say Christ was "made punishment," or "made suffering;" for the same objection might be brought against the express words of the prophet — "When thou shalt *make his soul an offering for sin.*" The genius of our language does not allow us to say of any one, "he was made suffering;" but it allows us to say, "he was made an offering for sin," which was suffering. *

The other reasons, however, which Mr. B. suggested, determine my mind to consider ἁμαρτία, in this place as meaning *sin* itself, and not the penal effects of it, I doubt not but that the allusion is to the sin-offering under the law, but not to its being *made a sacrifice.* Let me explain myself. — There were two things belonging to the sin-offering: (1.) The imputation of the sins of the people, signified by the priest's laying his hands on the head of the animal, and confessing over it their transgressions, and which is called "putting them upon it;"† that is, it was counted in the divine administration as if it had been the sinner, and the only sinner of the nation. (2.) Making it a sacrifice, or "killing it before the Lord for an atonement," Lev. i. 4, 5. Now the phrase *made sin,* in 2 Cor. v. 21. appears to refer to the *first* stop in this process, in order to the last. It is expressive of what was *preparatory* to Christ's suffering of death, rather than of the thing itself; just as our being *made righteousness* expresses what was preparatory to God's bestowing upon us eternal life.

But the verb ἐποιησεν, *made,* is not to be taken literally; for that would convey the idea of Christ being really the subject of moral evil, which none contend for. It is expressive of a divine *constitution,* by which our Redeemer with his own consent stood in the sinner's place, *as though he had been* himself the transgressor; just as the sin-offering under the law was,

* Περι ἁμαρτίας, in Rom. viii. 3. seems to mean *an offering for sin;* as it certainly does, Heb. x. 8.

† Lev. xvi. 21.

in mercy to Israel, *reckoned*, or *accounted* to have the sins of the people "put upon its head." Thus He was made that sin *which He knew not*, and which is properly opposed to *the righteousness of God*, which we are *made* in Him. But this, it will be said, is not a "*real* and *proper*" imputation. True; nor is such an imputation maintained, I should think, by Mr. B., any more than by me. A real and proper imputation, unless I have mistaken the meaning of the term, is that in which there is no transfer of any kind; and if applied to Christ, would amount to a charge of his having actually committed sin.

Mr. B. further argued thus:—"If Christ had not died as a *substitute*—if sin, sin itself had not been really imputed to him, he could not have been made a curse for us." All this is freely admitted, save what respects the term "really," against which my objection is already stated. "Nor could he have been *punished*," he adds, "in our stead by eternal justice: for though an innocent person may suffer, yet, properly speaking, there cannot be punishment where there is no guilt, either personally contracted, or imputed." If this sentence had ended with the word "guilt," I should have fully admitted it. Guilt imputed is not properly opposed to guilt contracted. The term "imputed" is here used for "transferred," to which it is not synonymous. But we are perplexed here by affixing different ideas to the same term. I will endeavour to define my own, and then attend to the thing signified. By *sin*, I mean transgression; by *guilt*, desert of punishment for having transgressed:* and by *punishment*, the infliction of evil upon the guilty, in displeasure against him. It is the opposite of *reward*, which is the bestowment of favour upon the obedient, in token of approbation of his conduct. Finally: *Imputation* ought not to be confounded with *transfer*. In its proper sense, we have seen there is no transfer pertaining to it. In its figurative sense, as applied to Justification, it is righteousness itself that is imputed; but its effects only are transferred. So also in respect of sin. Sin itself is the object of imputation; but neither this nor guilt is strictly speaking transferred, for neither of them are transferable objects. As all that is transferred in the imputation of righteousness is its beneficial effects; so all that is transferred in the imputation of sin, is its penal effects. To say that Christ was *reckoned*, or *counted* in the divine administration, *as if he were* the sinner, and came under an *obligation* to endure the curse for us, is one thing; but to say that he *deserved* the curse, is another. To speak of his being guilty by imputation, is the same thing in my ear, as to say he was criminal or wicked by imputation; which, if taken improperly, for his being reckoned *as if he were so*, is just; but if properly, for his *being so*, is inadmissible. Guilt is the inseparable attendant of transgression.* If Christ by imputation became *deserving* of punishment,

* Some have defined guilt, *an obligation to punishment:* but a voluntary obligation to endure the punishment of another is not guilt, any more than a consequent exemption from obligation in the offender is innocence. Both guilt and innocence, though transferable in their *effects*, are themselves untransferable.

* This is admitted by Dr. Crisp, who on this ground argues his point, That Christ was *really* the sinner, or guilt could not have been charged upon him. Sermons, p. 272.

we by non-imputation cease to deserve it; and if our demerits be literally transferred to Him, his merits must of course be the same to us: and then, instead of approaching God as guilty and unworthy, we might take consequence to ourselves before him, as not only guiltless, but meritorious beings.

As to Christ's being *punished*, I have no doubt, and never had, of his sufferings being *penal*, any more than I have of our salvation being a *reward:* but as the latter is not a reward *to us*, so I question whether the former can properly be said to be a punishment *to Him*. What he bore was punishment, that is, the expression of divine displeasure against transgressors, in whose place He stood: so what we enjoy is reward, that is, the expression of God's well-pleasedness in the obedience and death of his Son: but neither is the one a punishment *to Him*, nor the other a reward *to us*.

There appears to me great accuracy in the Scripture phraseology on this subject. What our Saviour underwent is expressed by the term *sufferings*. Once it is called *chastisement*: yet there he is not said to have been chastised, but "the chastisement of our peace was *upon him*." This is the same as saying, He bore *our* punishment, He was made a *curse* for us, that is, having been *reckoned* or accounted the sinner, as though he had actually been so, he was treated accordingly, *as* one that had deserved to be an outcast from heaven and earth. I believe the wrath of God that was due to us was poured upon him; but I do not believe that God for one moment was angry or displeased with him, or that he smote him from any such displeasure. "It behoved him," says Calvin, "that he should, as it were hand to hand, wrestle with the armies of hell, and the horrors of eternal death. The chastisement of our peace was *laid upon him*. He was stricken of his Father for our sins, and bruised for our iniquities: whereby is meant, that he was put in the stead of wicked doers, as surety and pledge; yea, and *as* the very guilty person himself, to abide and suffer all the punishment that should have been laid upon them. Yet do we not mean that God was at any time his enemy, or angry with him. For how could he be angry with his beloved Son, upon whom his mind rested? or how could Christ by his intercession appease his Father's wrath towards others, if full of hatred, he had been bent against himself? But this is our meaning: That he suffered the grievousness of God's rigour; for that he being stricken and tormented by the hand of God, DID FEEL ALL THE TOKENS OF GOD WHEN HE IS ANGRY AND PUNISHETH." *Inst.* B. II. Ch. xvi. § 10, 11.

I remember Mr. B. once said to me, "Christ was not made sin by *participation;* but he was every thing excepting this." Herein I perfectly agree. When it is allowed that he was *accounted as* the sinner, yea as the greatest of all sinners, as though he had been made up of sin itself, every thing is allowed short of a participation in sin. If it be not, however, it lies upon him to point out a possible medium between his being treated as *though he were a* transgressor, and his actually *being one*. I am, affectionately yours,

A. F.

(*To be continued.*)

Scripture Parallelism.

No. II.

For an illustration of the ideas thrown out in your last number, respecting the benefits derived from the application of this theory, I beg to refer your readers, on the present occasion, to the third and fourth verses in the eighth chapter of the epistle to the Romans. They are as follows:

For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the spirit.

I think no person can read this passage attentively, without being sensible of embarrassment, though he may be far from perceiving its cause. And the learned seem to have been more perplexed by it than the vulgar; since they are by no means agreed as to the subject to which it refers, whether justification or sanctification; and some of them have found great difficulties in the very structure and translation of the sentence. A striking instance of the latter is exhibited by the violent transpositions, and intricate involution, which the text has suffered, in the hands of so acute and celebrated a critic as Dr. Macknight, whose translation is as follows:

For God, sending his own Son, in the likeness of sinful flesh, and of a sin offering, hath condemned sin in the flesh (the thing impossible to the law, because it was weak through the flesh), that the righteousness of the law might be fulfilled by us, who walk, not according to the flesh, but according to the spirit.

Upon examination, we find the chief cause of the obscurity to arise from a seeming incompleteness in the first clause. Let the reader proceed as far as the word *God.*

For what the law could not do, in that it was weak through the flesh, God ——

And then watch the progress of the sentence, and advance no further, till he finds he can do so intelligibly and satisfactorily. If the sentence is properly constructed, it will contain an answer to the question, what has God done? Now the next action expressed, is "condemning sin in the flesh;" but there are two reasons why this cannot be considered as answering the question proposed. The one is, that the condemning of sin in the flesh is by no means a thing which the law could not do, it is, on the contrary, the very province of the law, and an exercise for which it possesses a wonderful energy. It is this which has driven so many commentators to interpret this phrase of a gracious mortification of sin in the heart; which certainly the law cannot effect: but the interpretation is obviously forced and unnatural, and, as it has been resorted to merely under a sense of the obscurity of the passage, if this can be removed in a more satisfactory method, it may be dropped without further notice.

A second reason for not carrying on the action of the former part of the verse to the latter, is, that the grammatical construction forbids it. To the question, What has God done? an answer is already applied to the preceding words; namely, "what the law could not do." But we do not want two answers to the same question. And besides, if we take the subsequent phrase, "condemning sin in the flesh," as answering it also, we shall make the

action of the same noun extend both backwards and forwards, in array quite irreconcileable with simplicity and correctness of style, as well as lucidness and force of expression.

Now let any one, acquainted with the general method of parallelism, attempt the arrangement of these verses. They will readily form themselves as follows:

For what the law could not do,
In that it was weak,
Through the flesh,
God hath done.

Sending his own Son,
In the likeness of sinful flesh,
And for sin,
He hath condemned sin in the flesh:

That the righteousness of the law may be fulfilled in us,
Who walk, not after the flesh, but after the spirit.

Here it will be observed, that the first clause is completed, by the addition of the words *hath done*. The arrangement of the passage obviously suggests this, and fully justifies it. It is nothing more than one of the systematic methods of parallelism to omit words, and even clauses, when the structure of the sentence suggests, and will lead the reader to supply them; as might be shown by many instances, both in the Old Testament and the New. And the manifest completeness which the whole passage thus attains, the accuracy of the grammatical construction, the lucidness of the sentiment, the forcibleness of the expression, and the perfection of the parallelism, afford unquestionable pledges of the correctness of the arrangement.

The interpretation of this text now becomes easy. God hath done what the law could not do; that is, he hath made provision for the justification of a sinner. For this is certainly the idea which the language itself most naturally suggests, and which will be found most agreeable, both to the preceding and following context. In the former, the apostle says, "there is now no condemnation to them that are in Christ Jesus. For what the law could not do, God hath done." And, in the latter, he gives a plain exposition of the manner in which the justification of a sinner is effected. "Sending his own Son, in the likeness of sinful flesh, and for sin, he condemned (or punished) sin in the flesh; that the righteousness of the law might be fulfilled in us (or be fully attained by us), who walk, not after the flesh, but after the spirit," (not according to the carnal, but the spiritual import of the Jewish ritual.)

I submit this to your readers, as one instance in which the theory of parallelism affords valuable aid, in clearing the structure of Scripture from obscurity, and in determining a doubtful interpretation. I am well aware that there is no novelty, either in the interpretation of the passage, or in the manner of completing the first clause, as any person may see, by consulting Poole's Synopsis. But the value of parallelism, in this case, lies here, that, without consulting critics, and without any critical knowledge, *it suggests them of itself*, and contains the proof of its own accuracy. To those who do consult the commentators, it presents the additional advantage, of enabling them to exercise a sound discrimination, and to arrive at a satisfactory decision, in the midst of jarring interpretation.

I only add, that a little regard to the precise phraseology and arrangement of the original, will give yet higher beauty to the struc-

ture, and greater energy to the sentiment. An approximation is attempted below.

For that impracticable thing by the law,
In which it was powerless,
Through our depravity, *
God hath effected.

His own Son having sent,
In the likeness of sinful man, †
And on account of sin,
He hath punished sin in his person; ‡

That the righteousness of the law might be fully attained by us,
Who walk, not according to flesh, but according to spirit.

H

QUERY.

On the Extent of Redemption.

MR. EDITOR,

I FULLY agree with your correspondent *Micros*, in his argument against the opinion of Dr. Whitby, that Christ died for all men *equally*. But as there are persons who hold that, though not equally, he did really die for all men, I should be obliged by some notice of this sentiment. I submit the following queries.

Are there not *two* principal ends which the death of Christ is represented as designed to answer? The one, "to bring many sons unto glory;" Heb. ii. 10. The other, "that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Is not the latter of these objects an excellent and glorious one? Does it not relate to the whole of mankind? May it not be realised without the actual salvation of an individual? Does it not require the admission that, in a sense adapted to this end, Christ died for all men? And does it not lead to a satisfactory interpretation of the texts which assert that he did so?

Jan. 1827. MICROTEROS.

* Schleusner, Σαρξ, 17. † Ib. Σαρξ, 4. ‡ Ib. Σαρξ, 18.

POETRY.

ON A TEAR.

THOU trembling drop on Mary's cheek,
Thou silent messenger of woe,
Words are not thine, but thou can'st speak,
And bid congenial passions glow.

Say, where's thy fountain — Whence thy stream?
To mourning or to gladness given,
Sparkling in joy's refulgent beam,
Anon by sorrow's tempest driven.

Friendship can touch thy secret spring,
And love thy crystal current raise;
To mental anguish thou canst bring
Relief amid the darkest days.

And thou art seen where virtue grieves,
The wrongs that men from men have borne;
Or where the melting bosom heaves
The sigh for misery forlorn.

The sinner seeks thy friendly aid,
Repenting at a throne of grace,
Weeps at the Cross — where help is laid,
And strength for his remaining days.

Thou watchest round the bed of death,
Thou lingerest o'er the funeral bier;
Appear'st when first we draw our breath,
And life is opened with a tear.

E—H. W. F.

REVIEW.

A Treatise on the Divine Sovereignty. By Robert Wilson, A. M. pp. 197. Hatchard. Price 6s.

CONTROVERSY is chiefly to be deprecated on account of the spirit in which it is ordinarily conducted, and the unkindly feeling which is too frequently cherished by the opposing parties towards each other; insomuch that indifference, suspicion, and even misrepresentation, commonly characterise their intercourse. Though the common ground which, with good fellowship, they may mutually occupy, is incomparably more commodious and valuable, yet too generally they prefer standing detached on that which is limited and debateable; and were such the exclusive and invariable result of stating and defending your own sentiments and contesting those of others, it would seem to require the influence of the worst passions of our corrupted nature to advocate the practice. But discussion calmly and temperately pursued, has often contributed to elicit truth and establish its conviction; to detect the weak points of conflicting statements, and to exhibit and harmonize the principles equally adopted on either side.

"Of controversy," the author before us says, "he entertains an opinion similar to that of a celebrated divine of the present day, who says, 'Controversy is, indeed, unfavourable to piety, and to every Christian feeling: it is too commonly the food of malevolence, rancour, and obstinacy; but the examination and comparison of the different parts of Scripture, and the attention to the revealed counsels of God, which religious inquiry induces, are favourable to the growth of vital religion.'" Disapproving, as we most decidedly and conscientiously do, of those conclusions to which Mr. Wilson's treatise is framed to conduct us, we nevertheless cannot select terms too unqualified to express our satisfaction at finding his pamphlet so perfectly in accordance with this prefatory announcement; and as there can be little doubt but his work will receive a formal reply, we sincerely hope, whoever may be the respondent, that in this respect, the rare example of the author will secure practical commendation.

We are not aware, indeed, that in the hypothesis of Mr. W. which, generally, is that advocated by our friends of the Arminian persuasion, or in his attempts to illustrate and confirm it, there is any thing which has not been repeatedly affirmed, and as frequently, and, in our judgment, satisfactorily answered. It remains as yet one of the mysteries of the present imperfect state, that persons of equal parts, piety and opportunity, should arise from the contemplation of the same object with sentiments so entirely at variance, that every effort to reconcile and unite their discordant opinions has proved ineffectual; and after all that has been alledged in extenuation of the evils of jarring creeds, the fact of diversity, under the circumstances supposed, continues unaccountable, or at least, has not been adequately explained. From the anxieties of such a state of things we would seek our principal repose in the anticipation of that period of unmingled light to which the hope of every real Christian is directed.

The work before us professes to examine the several Scriptures adduced by Mr. Brown, in his Dictionary of the Bible, under the articles *Election*, *Reprobation*, and *Perseverance*—by the late Mr. Scott, in his sermon on "Election and final perseverance,"—and quoted by Mr. Fletcher in his discourse on "Personal election and divine sovereignty"—in support of his views of the divine sovereignty as it regards the salvation of mankind. Besides the examination of these passages, there is a chapter in the commencement

of the volume, "On the divine sovereignty as manifested in the plan of human redemption, according to the testimony of Scripture;" and one in the conclusion, "On the economy of the divine influence as it regards the recovery of mankind to the image of God."

This respectable author does not appear to have intentionally omitted the consideration of any of those scriptures which are usually referred to in supporting the affirmative of the above points of Christian doctrine; but in attempting to sustain their negative, though some of his interpretations may be considered ingenious, we feel ourselves compelled to state it to be our deliberate conviction that he has, unwittingly as we believe, in an affecting degree trenched on the majesty of divine truth and the principal sources of Christian reliance and exertion. We are conscious that this is a grave imputation, but it appears to us to be most fully maintained by the following extracts.

"Matth. xxv. 34, 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' — We learn from the context, that the persons to whom the foregoing invitation will be given are *the righteous*. We also learn from the passage itself, that the kingdom was prepared from the foundation of the world, not for particular persons of mankind as *sinners*, but for such as were *righteous*. The subsequent context further confirms this distinction — '*For* I was an hungred and ye gave me meat, &c." p. 86.

"John x. 28, 29, 'And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which give them me, is greater than all, and none is able to pluck them out of my Father's hand.' — The period, when those who are, in the context of this passage, denominated Christ's sheep, were given to him, was not before the foundation of the world, but when they were attached to him as his personal followers.— 'All that the *Father giveth* me shall come to me,' John vi. 37. This giving seems to be synonymous with the divine *drawing*, thus— 'No man can *come* to me, except the Father which hath sent me *draw* him,' ver. 44. Again, this giving and drawing seem to consist in the imparting of the knowledge of the Messiah, as he is pointed out in the Old Testament — 'It is written in the prophets, And they shall be all *taught* of God. Every man, therefore, that hath *heard*, and hath *learned* of the Father *cometh* unto me,' verse 45. In short, this passage and its parallels are applicable only to our Lord's disciples as his personal followers." p. 92.

"John xvii. 6, 12, 15, 20, 24. We have in the passages here referred to, abundant proof of the strength and durability of Christ's love towards his disciples, and those that should believe in him through their word; but we have no proof that the love of Christ effectually secures abiding in his love, and keeping his commandments." —"Rom. v. 21. 'That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.' — The meaning of this passage appears to be, that the grace of God through Christ is more extensive in its effects, than was the sin of Adam; the latter reaching, in its direct influence, only to the death of the body, and the former to the eternal life of both soul and body. But it does not follow that, because eternal life is procured for men, it is sovereignly applied and secured to individuals. — Rom. viii. 28—39. This passage shews, that all things work together for good to them that *love* God, and that no enemies, how powerful soever, shall baffle omnipotence, or, how subtle soever, shall be able to alienate such from the love of God; consequently, that no circumstances, however adverse, can in the least affect the faithfulness of God's love towards them. But there is here no ground of security for the faithfulness of the believer; his persevering in faith and love being clearly understood." p. 126.

"Eph. i. 13, 14. 'After that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance.' — The import of this passage seems to be, that the Ephesians, after they believed, received the gift of the Holy Ghost, which had been promised by the prophets of old, and by Jesus Christ before his departure out of this world; also that they became, by the indwelling of the Spirit, the sealed property of God, having been previously purchased by the blood of his Son; and that the same indwelling of the Spirit acted as an earnest, on the part of God, for the faithful performance of the promise which had been made in reference to an eternal inheritance. This view of the subject, however, leaves it still undecided, whether or not the power of God is engaged to preserve the believer faithful unto death." p. 134.

In short, the entire scheme of inter-

pretation, adopted by the author, is such as involves in tremendous uncertainty the final salvation of the redeemed — the complete triumph of the Redeemer— and the everlasting glory of Jehovah. "There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand."

The Authority of Jehovah asserted; or a Scriptural Plea for the Seventh-day Weekly Sabbath as the only Sabbath ever given by God to Man, &c. &c. By J. B. Shenstone. London. Richard Baynes. 8vo. pp. 47. Price 1s. 6d.

It has been whispered to us that this pamphlet should be treated as if it were *anonymous*, and that it contains abundant internal evidence that the *ostensible* is not its *real* author; but whether this suspicion be correctly founded or not, we have no means of deciding.

The author, for the purpose of vindicating the Seventh-day weekly Sabbath, says,

> "My object is to place this subject in a clear and Scriptural light, and to shew that in regard to a Sabbath, which is on all hands allowed to be of such importance to man, there exists no such apostolic example; that no civil or ecclesiastical authority, however great, can be binding on the consciences of men like the express command of God; and that he has instituted the Seventh Day, with a view to its universal and perpetual observance by mankind." p. 3.

We need not reply to the *truism*, that nothing in religion enjoined by civil or ecclesiastical authority is binding upon men's consciences like the express commands of God! The *assertions*, that there exists no apostolic example for the observation of the Lord's day, or the first day of the week, as the Christian Sabbath; and that God has instituted the Seventh day with a view to its universal and perpetual observance by mankind, are the only points of debate in this controversy. A considerable part of this pamphlet consists of what the author calls "a complete refutation of all the arguments in favour of the first-day claims brought by the Editor of the Baptist Magazine." We have nothing to add to the statements in our number for August, 1826, in proof of apostolic precedent in favour of the first-day being the Christian Sabbath, and must therefore let the reader decide as to the replies to those arguments: we do not certainly consider them as furnishing a "refutation," much less a "*complete* refutation!" There is an attempt by a kind of special pleading to evade the force of the Scriptures adduced, but in our opinion it contains no *argument*.

In this part of the pamphlet is a *note*, which we conclude was written by Mr. Shenstone. It is in reference to a statement of Mr. Burnside, that the words in Rev. i. 10. "*on the Lord's day*," were an interpolation. "Mr. B." says Mr. S. "informed me that he had a copy of the New Testament which did not contain the passage, and expressed his regret that he had omitted to mention that fact in his work on the Sabbath!" The executors of Mr. B. are respectfully *intreated* to produce this copy of the New Testament! It must surely be an *unique* — printed, doubtless, from some manuscript more ancient than the *Alexandrine* in the British Museum, which, as also all other manuscripts of posterior date, contains the passage! It is not wonderful, admitting that the memory of Mr. S. has not misled him, that Mr. Burnside should have regretted that he had omitted to mention his having such an invaluable New Testament in his library!

We are not of Milton's opinion, quoted p. 27. that "no one day is appointed for Divine worship in preference to another, except such as the church may set apart of its own authority for the voluntary assembling of its members." We consider that as the apostles, in every thing which they taught the churches, whether by precept or example, acted in obedience to the directions of their Divine Master and Lord; that as there is no instance of Christians ever assembling on the seventh-day after the day of Pentecost, and an explicit mention of their meeting on the *first* day for preaching and administering the Lord's Supper; and an exhortation to the churches to attend to actions of

benevolence when they assembled on that day; as also from its being designated "the Lord's day;" that the principles and practices of inspired men point out the first day as the Christian Sabbath, and furnish us with authority equal to a divine command, for observing it to the Lord: and thus to "Remember the Sabbath," (but not now the *seventh*) "day to keep it holy."

Our author says, in reply to these arguments, and respecting the universal and perpetual obligation of the Jewish or Seventh-day Sabbath: (his assertions are sufficiently confident)—

"There never has been any command, or any intimation or example produced from Scripture, in which it could be fairly inferred that the First day was substituted in the room of the Seventh. There is something in the Fourth Commandment as a circumstance peculiar to it alone. It is evident by the manner of expression, that it was not to the Jews a new command. They had known the Sabbath from their earliest infancy, but it had been by them, and especially by other nations, shamefully neglected. God here afresh commands them to REMEMBER it: reminding them of the manner in which it should be sanctified; and of the origin of its institution. All the rest of the commands, except the Fifth, are prohibitory. This Fourth is as old as the creation, and had been enjoined on all the posterity of Adam, and must be of perpetual obligation as much, if not more so, than the rest. The ceremonial law, as consisting of types and shadows, of course would fade away when the substance was come. But there is nothing in the law of ten commands but what must be eternally binding on the children of men. James speaks of the law of command as a *royal law* (chap. ii. 8.) and plainly teaches its perpetuity and obligation on man, which our Lord also strongly enforces in his sermon on the Mount. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said Do not commit adultery, said also, Do not kill: now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' And thus we may reason respecting the Sabbath."

This last sentence is jumping to a conclusion with a vengeance. Had our Lord said, "whoever shall offend by not keeping the seventh-day as the Sabbath," the argument would have been conclusive. On the contrary, by his asserting, "The Son of Man is Lord also of the Sabbath-day," to vindicate his conduct against the charges exhibited against him for having violated the law of the Sabbath, he intimated that the Sabbath day under the Gospel would be of another description.

Our limits prevent us from giving our reasons at present for concluding that the Fourth Commandment was given to the Jews as a nation, as part of the Sinai Covenant; that its peculiar regulations as to their servants, strangers, oxen, asses, &c. related to the Israelites alone; that as this *Sabbath* is repeatedly called a *sign*, even as the *rite of circumcision* also is, that it was as Paul expressly calls it, "a *shadow* of good things to come; but the body is of Christ." Col. ii. 17.

The Pastor's Sketch-Book; or Authentic Narratives of real Characters. Edited by George Redford, A.M. London. Holdsworth. 1826.

It has been often said, and we believe truly, that real life presents almost as many remarkable scenes, as the writers of fictitious narratives fetch from the resources of their own imaginations. The truth is, there is less of the inventive faculty employed in the composition of such narratives, than is generally presumed. Stripped of a few embellishments, of a little of the drapery of style, the theatrical management of a few incidents, and the surprise of a final denouement or catastrophe, a little out of the course of human events, most of these productions are actually taken from real life, and many of them derive their deepest interest from this circumstance. We have no doubt, that were any person of even moderate observation, and possessed of the power of writing with accuracy and elegance, to compose a volume of mere facts, with which he had been himself conversant, and veiling only incidents, places, and personages, in the garb of other names, he might without difficulty produce an interesting narrative: and although it may be a sentiment not exactly in unison with the received opinions on the subject, we have no hesitation in affirming

that the interest, as well as the value of a fictitious narrative will increase in the ratio of its approach to the truth of character, and the habits of life. We always feel most strongly what is true to nature; and we feel it most permanently. If professedly conducted into the regions of fancy, there it is nevertheless necessary to any deep or lasting impression, that we are presented with the essential features of domestic and of social existence.

The little volume before us, however, is only fictitious in the *names* assumed: the characters are all *real*, and there is the super-addition of a more than moral, a direct and powerful *religious* tendency. The very title itself, indeed, might well lead us to anticipate the general nature and design of the book; and we have not been misled in this respect. It contains many internal evidences of truth, and the whole is fully and satisfactorily authenticated by a responsible editor.

It is not improbable, were a considerable number of works of this description to be produced by competent writers, that religious novels would be superseded; a result which without pronouncing upon them as illegitimate modes of communicating instruction, we should nevertheless hail. For if truth can be substituted for the pictures of imagination, and exhibited in a form equally inviting, an important end is secured; the mind being thus familiarised with history, instead of merely fascinated with description, becomes possessed of the most substantial materials of improvement. In fact, there is a similar difference between the one and the other, to that which is so palpable between the fine paintings of an original master, and the mere imitations of the artist, who, however skilful, must fall inexpressibly short of those inimitable graces and touches which bespeak the master hand, and make the canvas glow with a kind of living reality.

With regard to the particular merits of this compilation, it is not necessary that we should minutely investigate them. Our general opinion is favourable. They rise above mediocrity; but do not aspire to extraordinary excellence. They may be safely recomended for their piety, if not highly extolled for their superiority. In a word, they may be read with advantage in the domestic circle; and will, we hope, do much good, even if they should not acquire extensive fame. If we were in a critical humour we should find fault with the editor, who might have corrected some inelegant words and phrases, and who might *possibly* have improved the composition of the *preface*.

On the Power of Christ in the Administration of the Affairs of His Kingdom By Thomas Mann. Baynes. London.

In an Advertisement prefixed to this Sermon, the Author says, "The intelligent reader will perceive, throughout, that it might easily have been enlarged." We are of opinion *such* readers will feel no wish that it had been enlarged. He adds, "There were reasons for condensation in the delivery, and there are others for a similar attempt in the publication of the Sermon." Whatever other talents are displayed, the author has certainly failed in the power of "condensation." We cannot imagine, if the Hampshire Association, before whom it was preached, did not request its publication, why he should have complied with the wish of "the Ministers and Deacons of Christchurch in their separate capacity." The *publication* of such a Sermon was not necessary for any valuable purpose of which we can conceive. There is a sentence in p. 41, which, perhaps, was intended to be a *beautiful antithesis!* which in our estimation is an horrible conception. If the author wished to regard the publishing this sermon as a suitable occasion for literary display, and, he should have given the above sentence *in Latin!*

LITERARY RECORD.

New Publications.

1. *Bagster's Comprehensive Bible*, with large and clear Type, being the only edition of the Holy Scriptures, which contains in *One Volume*, the Authorised Version, with the essentials required for pulpit, or study, or family use; having copious Prefaces and Indexes, and more than 4,000 Explanatory Notes, and above 500,000 Parallel Passages. It is our intention to review and give an account of this valuable work in our next number.

2. *Old English Sayings newly expounded, in Prose and Verse. By Jefferys Taylor, Author of Parlour Conversations, &c.* 12mo. Price 4s.

3. *The City of Refuge. By Thomas Quin, Esq.* Second edition, with corrections. 12mo. Price 4s.

4. *The Fortunate Employ; or, the Five Acres ploughed. A tale of real life.* 18mo. boards. Price 2s. 6d. We had intended noticing this little work among the "Juvenile Publications" below, but have been so much interested by the perusal, that we cannot help giving it a distinct place in our columns. The tale is skilfully told — the interest is well kept up — the style is always correct, often elegant — and the tendency is decidedly good, combining the entertaining and the useful.

5. *Juvenile Publications:* viz.

(1.) *Sabbaths at Home. A present for sick Sunday Scholars.* Price 6d. Very passable.

(2.) *A Present from my Teacher.* Price 1s. Neatly printed, with a beautiful engraving. It contains three interesting tales, suitable for Sunday Scholars.

(3.) *Alexander Himkof; or the Russian Mariner.* Price 1s. 6d. This is very likely to be a popular book among our young friends. The narrative is highly interesting, and "is founded upon the authenticated adventures of four Sailors, who sailed from Mesen, in 1743, and returned to Archangel in 1749," having been shipwrecked on a desert island, where they had resided in the interval.

(4.) *Affection's Memorial; or the Tomb embalmed. A brief Memoir of Jemima Thurgood Higgs, youngest daughter of the Rev. James Higgs, of Cheshunt.* Price 6d. The family and connections of the deceased will be gratified by the perusal of this tract. For ourselves, we are stern critics, and should point out some blemishes — perhaps say something on the importance of *simplicity*, and recommend a revision of the *last paragraph:* but the author is a bereaved parent — and we therefore refrain.

6. *The Youth's Biblical and Theological Companion, in which the principal Terms of the Sacred Scriptures are explained, the great doctrines of Holy Writ are unfolded — difficult passages of the Inspired Volume elucidated — and its apparent contradictions reconciled. By the Rev. Thomas Wood.* R. Baynes. pp. 504. Price 7s. 6d.

In the Press, &c.

Preparing for publication, A Reply to the Accusations of Piracy and Plagiarism exhibited against the Author, in the January Number of the Christian Remembrancer, in a Review of "*Horne and Carpenter's Introductions to the Study of the Holy Scriptures.*" This pamphlet will contain some curious information on the art and mystery of book-making, as exemplified in the Rev. T. H. Horne's Critical Introduction to the Study of the Scriptures. By William Carpenter. The author regrets that it should be found necessary to defend himself against the disingenuous attacks of Mr. Horne, by the adoption of such a course as the one now proposed; but a regard to his *moral*, as well as his *literary* character, renders it imperative upon him to do so.

The Rev. J. H. Hinton, A.M. of Reading, has in the press a work, entitled, Theology; or an Attempt towards a Consistent View of the whole Counsel of God. With a Preliminary Essay, on the Practicability and Importance of this Attainment.

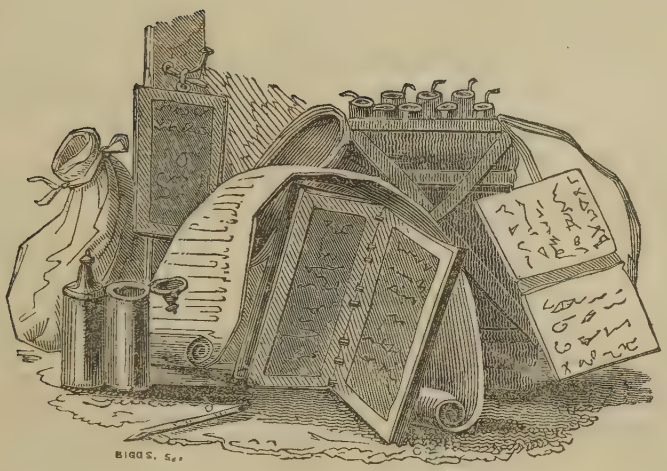
Shortly will be published, a volume of Essays on Literary Subjects. By T. Hathaway.

A Poem on Idolatry, in Four Cantos, by the Rev. W. Swan, Missionary, and author of the Memoir of Mrs. Patterson.

A New Poem from the pen of Bernard Barton, to be entitled "The Widow's Tale," and founded on the melancholy loss of the Five Wesleyan Missionaries, in the Mail Boat, off the Island of Antigua, will shortly be published.

Death on the Pale Horse, by the Rev. John Bruce, will be ready for publication on the 1st of March. The author regrets that it should have been delayed by an unforeseen occurrence. The engravings and plate which were duly forwarded by the Edinburgh mail, never reached the publishers, so that they have been obliged to wait the execution of a new plate.

GLEANINGS.



ANCIENT BIBLIOGRAPHY.

SEVERAL sorts of material were anciently used in making books. Plates of lead or copper, barks of trees, brick, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the Muses, in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. In Job xix. 23, 24, there is mention made of writing *in a book*, engraving *on lead*, and cutting on *a rock*. In Ezek. xxxvii. 16, 17, we read of writing upon a stick, a practice which was in use among the Greeks, and other ancient nations. Tablets of box and ivory were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; so that what was written might be effaced by the broad end of the style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; also, the finest and thinnest bark of trees, such as the lime, the ash, the maple, and the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies, also, a *book*. As these barks were rolled up, to be more readily carried about, they were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment.

Paper, *papyrus*, is a kind of reed which grows in the Nile. The stem of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterwards spread on a table, and so much is moistened as is equal to the size which it is intended the leaves of *papyrus* shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile, warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, whence our paper takes its name, though its composition be so very different. Varro observes, and Pliny from him, that the use of *papyrus*, for writing on, was first discovered in Egypt, at the time of Alexander's building Alexandria. The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example; but the Egyptian monarchs, either from envy, or some other

motive, prohibited the exportation of paper, (*papyrus*) out of their dominions; which obliged the king of Pergamus to invent, or rather to improve and augment, the manufacture of parchment, from thence called *pergamenum*, or *membrana*, because made of the skin wherewith beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form of rolls, composed of many leaves of vellum, sewed or glued together at the end. These were written on one side only, and had to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened on one another, were written on both sides, and were opened like modern books. The Jews still use rolls in their synagogues. The ancients wrote likewise on linen. — Pliny says the Parthians, even in his time, wrote on their clothes: and Livy speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, with the history of the Roman Commonwealth, were written, which were preserved in the temple of the goddess Moneta.

The manner of writing was suited to the material adopted. Thus, for writing on the harder substances they used a bodkin, or iron style; but when they wrote on linen or parchment, they used a reed (*calamus*), formed into a pen, and some colouring substance equivalent to ink; like Isaiah, when he wrote his prophecy, in ch. viii. 1. In Ezek. ix. 2, 3. 11. we read of persons carrying ink-horns at their sides. The same is done at the present day among the Moors, in Barbary, and also among the Persians.

These remarks will throw light on several passages of Scripture, which must appear very singular to persons unacquainted with the forms of ancient books. Thus Isaiah says, "The heavens shall be folded up like a book or scroll," ch. xxxiv. 4. Here is an allusion to the method of rolling up books among the ancients, of which we have spoken. * A volume of several feet in length was suddenly rolled up into a very small compass. Thus, the heavens should shrink into themselves, and disappear from the eyes of God, when his wrath should be kindled.

These rolls were generally written only on one side; but that of Ezekiel (ch. ii. 10.) was written within and without; *i. e.* on both sides, to shew the abundance of matter contained in it. Of the same kind, probably, was that of John (Rev. v. 1.) which, as "a *book* written within and without," is difficult to conceive of.

In Isaiah xxx. 8, the Lord says to the prophet, concerning a prediction relative to the Jews, "Now go, write it before them in a table;" and the father of John Baptist (Luke i. 63.) called for "a writing-table;" both of which passages refer to the tablets of wood, or other material, of which we have already spoken. The commentator on Varro, describing one of these Tabulæ Literariæ, says, "It is of a square oblong form, like those tablets for letters on which children learn to read and write, having on the upper part a round appendix, called the capitulum." — See a figure of this kind of writing-tables, in the wood cut at the head of this article.

There is an expression in Psal. xl. 7, which has been ingeniously illustrated by the editor of Calmet: — "In *the volume* of the book it is written of *me*," which is rendered by the LXX. "in *the head* (*cephalis*) of the book." Chrysostom has described this *cephalis* as a wrapper (*eilema*), and supposed that on this was written a word or words, which imported "about the coming of the Messiah;" and Aquila uses the word *eilema* to express the Hebrew word, which we render *volume*. On this Mr. Harmer says, "The thought is not only clear and distinct, but very energetic, amounting to this, — that the sum and substance of the sacred books is, 'the Messiah cometh;' and that those words, accordingly, might be written, or embroidered, with great propriety, on the wrapper, or case, wherein they were kept."* Admitting Mr. Harmer's conclusion to be just, Mr. Taylor thinks he has found better premises for it, in a picture which was discovered at Herculaneum, than Mr. H. had collected. This painting represents a portable book-case, apparently made of leather, and of the kind which was known to the Romans by the name of *scriniarii*. It is filled with rolled books, each of which has a ticket or label appended to it, which is very probably the genuine *capitulum*, or argument of the book, for the purpose of directing the person who was about to draw out a roll, to that which contained the treatise he wanted. In this view, Mr. Taylor proposes to read — "Burnt-offering and sacrifice were not what thou didst require — *they were not according to thy will* — Then said I, Lo, I come as in the roll of the book (or, as the *keri* has it, the doubly-rolled-roll; *i. e.* the little roll upon the greater roll) is written concerning me: — I delight to accomplish thy will." The representation of this case of books, at the beginning of this article, shews that these small labels were capable of being rolled up, till they were close to the greater roll to

* See a representation of one of these books in the accompanying wood-cut.

* Observations, vol. iv. p. 10.

which they belonged, as seems to be the meaning of the reading which the *keri* has preserved. *

Besides books in the form of rolls, we also read in Scripture of letters being sent from one person to another. These were, in general, in the form of rolls also, and resembling probably those in the East at this day. Thus, Niebuhr tells us that "the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them."—And Hanway states, that "the Persians make up their letters in the form of a roll, about six inches long; and that a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink, but not so thick." When letters were written to inferiors, they were often sent open, or in the form of an unsealed roll; but, when addressed to equals or superiors, they were enclosed in a bag of silk or satin, sealed and addressed. Hence the insult of Sanballat to Nehemiah, in sending his letter to him by his servant open. Neh. vi. 5.

It was just now said that these letters were sealed. We may remark, as an additional circumstance, that the very ancient custom of sealing them, with a seal or signet set in a ring, is still retained in the East. See Gen. xli. 42; Esth. iii. 10, 12. viii. 2. 8. 10; Jer. xxii. 24. Thus, "in Egypt," says Dr. Pococke, "they make the impression of their name with their seal, generally of carnelion, which they wear on their finger, and which is blacked, when they have occasion to seal with it." And Mr. Hanway remarks, that the Persian ink "serves not only for writing, but for subscribing with their seal: indeed, many of the Persians in high office (he adds) could not write; but in their rings they wear an agate, which serves for a seal, on which is frequently engraven their name and some verse of the Koran." So Dr. Shaw, in like manner, says, that "as few or none either of the Arab sheikhs, or of Turkish and eastern kings, princes, or bashaws, know how to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets (see 1 Kings xxi. 8; Esth. iii. 12; Dan. vi. 17; Eccles. xlix. 11), which are usually of silver or carnelion, with their respective names engraven upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." It is, perhaps, to this that the apostle alludes, when he says (2 Tim. iii. 19), "The foundation of God standeth sure, having this seal or impression on the one side, The Lord knoweth them that are his; and on the other, Let every one that nameth the name of Christ depart from iniquity."

Dr. Brown, to whom we are indebted for some of these observations, states, that he saw a letter addressed from a governor-general of India to the king of Persia, in Persic, on beautifully glazed white paper, fifty inches long, and twenty inches broad. The written part, however, was only two feet long and one foot broad, the rest being filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. The bag in which it was to have been sent, and which the author also saw, was a cloth composed of gold threads and crimson silk. It was tied at the neck with a gold lace, which, after being knotted, passed through an immense seal, four inches in diameter, and about an inch thick, of red wax; which seal of office was entirely covered with Persic characters, containing the titles of the company, those of the king being at the beginning of the letter. In order to preserve the seal and lace entire, the bag was opened at bottom, to extract the letter; but the natural way of opening it would be either by melting the wax, or cutting the lace between the wax and the bag. Mr. Wortley's courier, whom he sent from Essek, returned with the bassa's answer, in a purse of scarlet satin, somewhat similar to the above, but, as was to be expected, not so elegant. Whether the bag represented in our woodcut were appropriated to such a purpose we know not.—*Carpenter's Popular Introduction to the Study of the Scriptures.*

* See Fragments to Calmet, No. 74.

ANECDOTE.

"Some winters since, while the Congress of the United States were in session, a slave dealer was driving past the capitol of Washington, about forty slaves, chained together. Among the rest was a large negro man, who was not only chained, but also handcuffed. He was a very Cæsar in appearance and spirit, and possessed an admirably fine voice for singing. The spectacle drew to the door many of the champions of freedom, and some of the *veterans of the revolution.* At the moment when the wretched victims came opposite the hall, the negro above mentioned, on a lofty and bold key, struck up—

"Hail Columbia! happy land!
"Hail ye heroes," *see this* BAND!

at the same time lifting up his hands bound together! The voice and action, so appropriately timed and affectingly performed, drew tears from the eyes of many; and to their honour be it said, they immediately *bought and freed him.*"—*Philadelphia Religious Messenger.*

INTELLIGENCE.

FOREIGN.

AMERICA.

THE following are extracts from a letter recently received from the Rev. Irah Chase.

Boston, May 29, 1826.

REV. AND VERY DEAR SIR,

SINCE I wrote you last, our brethren have established a Theological Institution, at Newton, near this city. It has seemed to be my duty to become connected with it. I could be spared from the Columbian College; and my place has been well supplied by a very worthy brother, Professor Caswell, who was a tutor at the time of my being in Europe. I removed from Washington last September.

I have lately returned from the triennial meeting of the General Convention of our Denomination in the United States, which was held in New York. The measures adopted were such, I trust, as will conduce to the advancement of the cause of Christ; and it was refreshing, indeed, to meet with brethren from the different portions of our widely extended country. The seat of our Board of Managers for Foreign Missions is hereafter to be at Boston. It is for the purpose of attending a meeting of this Board that I am now in the city; and being informed that a gentleman is on the point of leaving this place for London, I could not omit to write you a few lines, though in great haste, and assure you of my affectionate remembrance.

Our Missionaries in Burmah, you know, have been passing through severe trials; but we doubt not, "'Tis all for the best." For God will make the wrath of man praise Him, and the remainder thereof he will restrain. How consoling it is, amidst the darkest dispensations, to know and feel that *the Lord reigneth* — that nothing can occur without his permission, and that ALL things work together for good to them that love Him.

Baptist General Tract Society.

SINCE the annual meeting of the Baptist General Tract Society, its Printing Committee have procured stereotype plates for 164 pages of Tracts, and have printed, during the same period, 883,000 pages. The Depository has issued about 700,000 pages, nearly one-half of which were sent to two Depositories, Charlotte Court House, Va. and New Orleans, La. The demand for Tracts in other directions is repeated and urgent. Nothing is wanting but more funds to enable the Committee to publish all that may be required. — *Columbian Star.*

SWITZERLAND.

IN some preceding numbers we have given an account of those pious persons who have recently separated from the Established Church in the *Canton de Vaud.* An old calumny has, it seems, been raised against them. They have been accused of encouraging designs hostile to the civil government. In reply, they tendered a paper, in September last, to the Council of State, expressing their entire submission to "the powers that be," in all civil matters, entirely renouncing revolutionary principles, while they claimed liberty of conscience in every thing relating to religion; and petitioning that this declaration might be made public, as an answer to the accusations that might be brought against them. The Council of State refused to receive their petition, on the ground *that they could not recognise any Church, separate from the National Establishment.*

In the Canton of Grison, *a decree against proselytism* has been lately passed, of which the following is the substance:

"That the communication of ideas on religious subjects is free; that every one has a right to give, to those who may consult him on these points, those explanations which in his conscience he believes to be true, *provided they are not contrary to the doctrines of the two confessions acknowledged in the Canton;* but that no person whatever ought to persuade others to leave their own church to join that to which he belongs. The authorities are directed to punish such attempts by fine or imprisonment; and, if they are made by persons who are not inhabitants of the Canton, by temporary or perpetual banishment. No individual under twenty years of age is to remove his communion from our church to another, without the consent of his parents or guardians: conversions of this kind are declared null and void; the authorities are directed to prohibit and prevent them: and parents whose children shall leave the communion in which they have been brought up, before they are

twenty years of age, *are authorised to disinherit them!*"

Switzerland was once called *the cradle of the Reformation.* One would almost imagine that the expression was prophetic, and that he who first used it foresaw what has now taken place — that in that country *the great principles of the Reformation are hushed to sleep!*

DOMESTIC.

IRELAND.

THE Sunday School Society for Ireland has sustained a heavy loss in the death of its excellent Secretary, James Digges La Touche, Esq. We are requested to insert the following resolution, passed on this occasion.

Resolved — That the Committtee feel impressed with awe and deep solemnity by the afflictive dispensation which has deprived the Society of the invaluable services of their late Secretary, James Digges La Touche, Esq.; they express, in terms of unaffected sorrow, their sense of the severe loss the Society has sustained, in one, who watched its early formation and progressive advancement with parental solicitude — who, by his unabated exertions in the cause of the Society — by the soundness of his judgment — the mild and Christian spirit of his correspondence, and the warmth and energy of his public addresses, contributed so essentially to its prosperity; they look with confidence to Almighty God to carry forward His purposes of mercy, according to His own counsel and by instruments of His own selecting; they commend the Society anew to His protection, and they earnestly desire and pray, that the present mysterious and trying visitation, may be blessed, as the occasion of arousing them and every friend of the Society, to greater zeal and diligence in prosecuting its all-important objects.

Signed on behalf of the Committee,
RODEN, *President.*

RELIGIOUS CIRCULATING LIBRARIES.

THE general diffusion of education having excited a taste for reading throughout the community, the Committee of the Religious Tract Society have felt anxious to extend their Publications, and, in some measure, to keep pace with the growing demands of a large reading population. Their Catalogue now includes a sufficient number of Publications, when arranged in a suitable manner, to form a Circulating Library. While general knowledge is spreading, and Mechanics' and other Circulating Libraries are increasing, it is of great importance that Religious Works should maintain that pre-eminence to which they are most justly entitled. The Committee have therefore arranged nearly the whole of their Publications in a List; and they are happy to state, that the number of volumes bound and half-bound, contained in it, amounts at present to Seventy-four, and that they are enabled to furnish this complete set to their Subscribers for Four Guineas; to Non-Subscribers Five Guineas. Boxes, to pack and to keep the books, are sold separately, price 8s. each.

The Committee trust that this Set of their Publications will be found peculiarly useful for Village, Mechanics', and Sunday School Circulating Libraries, as well as for private use. They have published a few Rules and Hints, calculated to facilitate the establishment of Religious Circulating Libraries; and they trust that this extended plan of promoting religious knowledge will, through the divine blessing, be rendered abundantly successful.

The Rules, and a complete Catalogue, are published in a separate paper for the use of those who receive the books.

STEPNEY ACADEMY.

THE Annual Meeting of the Subscribers and Friends to the Stepney Academical Institution, was held on Tuesday Evening, Jan. 16, at the King's Head Tavern, Poultry. Joseph Gutteridge, Esq. Treasurer, in the Chair.

After prayer by the Rev. I. Mann, of Maze Pond, the Report for the last year was read by the Secretary. It stated that at the commencement of the year 1826 there were sixteen Students in the Academy; that three young men have been received under the patronage of the Society during the last year; and that six Students had left the Academy, having either finished their term, or received the concurrence of the Committee in leaving before that period. Mr. Stovel has been ordained Co-pastor of the Church at Swanwick, Derbyshire. Mr. Darkin is supplying at Woodstock, Oxfordshire, where, as our readers well recollect, the late Rev. J. Hinton incurred much personal danger in introducing the Gospel. A Church is about to be formed there, and pleasing prospects of usefulness appear. Mr. Venimore has received an invitation to undertake the pastoral office over the Church at Ingham, Norfolk. Mr. Whitewood has

been ordained Pastor of the Church at Andover, Hants. Messrs. Pearce and Thomas who had been studying in the Academy at the expence of the Baptist Missionary Society, have sailed for Calcutta, to engage in Missionary labours. Mr. Swindell has been ordained at Aldborough, Suffolk.

There are twelve Students now in the Academy; of the general conduct and diligence in their studies a favourable report was given.

After having adverted to the proceedings of the Special General Meeting in May last, at which the resignation of Dr. Newman was received, the report proceeded to state that after much inquiry and discussion, the Committee had resolved, with some difference of opinion, that it should be recommended to the Subscribers to request the Rev. Solomon Young, who had been twelve years Classical Tutor, to undertake the Theological department of tuition.

In the conclusion of the Report, the depressed state of the funds was noticed; the importance of union and co-operation was urged; and the necessity of strenuous efforts dwelt upon.

"Finally: If your Committee venture to anticipate the future prosperity of the Institution, it is not because they rely on the excellence of its Tutors, or the prudence and activity of those who shall conduct its affairs, but because they trust that the experience of the past has deepened the conviction of the absolute necessity of the blessing of God, and the influences of his Holy Spirit, and that it will lead the friends of the Society to bear it on their hearts when they approach a throne of grace, and to pray that it may be the means of supplying the churches with able ministers of the New Testament — good men, full of the Holy Ghost, and of faith."

The Report having been received and ordered to be printed, it was resolved, "That the thanks of this Meeting be given to the Tutors for their diligent attention to the duties of their office during the past year; and that the Rev. Solomon Young be respectfully invited to become Theological Tutor of this Institution."

The thanks of the Meeting were voted to the Treasurer, Secretary, and Committee. The Rev. Thomas Blundell was chosen Secretary, instead of Mr. Cramp, who has resigned.

The Resolutions were moved and seconded by the Rev. Messrs. Mann, Upton, Blundell, Griffin, Drayton, Mileham, Brawn, and Dr. Newman; and by Messrs. Freeman, W. B. Gurney, J. Russell, Storks, and Bickham.

The Meeting was less strongly marked on the whole than might have been expected, considering the discussions that had taken place at previous meetings, and the opposition felt by many, and slightly mentioned by some, to the principal measures. We regretted chiefly that a minister from the country chose to express himself in a manner, which it was evident all present deprecated, and which was too much calculated to perpetuate feelings that were best allayed and dismissed.

Donations and Subscriptions will be thankfully received by Joseph Gutteridge, Esq. *Treasurer*, Denmark Hill, Camberwell; the Rev. Thomas Blundell, *Secretary*, Camberwell; and also by Messrs. Wightman and Cramp, 24, Paternoster Row.

ORDINATIONS, &c.

BIRMINGHAM.

On the 3d of December, 1825, the Rev. Isaiah Birt relinquished the Pastoral charge of the Church, meeting in Cannon-street, Birmingham, by a letter of resignation. He had been eminently useful during a period of twelve years, and we rejoice to know that his labours were highly appreciated, and his removal universally regretted. Some ministers have injudiciously prolonged their continuance with a church, beyond the season of their usefulness and competency; the unhappy consequences have been the alienation of their people, and the decay of the congregation. Mr. Birt has set an honourable and valuable example of withdrawment from an office, for which, although the vigour of his mind remains, the infirmities of his body disqualified him, on account especially of the magnitude of the church: and we understand it to be his intention in future, to decline taking the regular superintendence of a church, but to preach as often as he is able, and wherever his occasional services may be required. We have seen the affectionate letter of resignation which he addressed to the church, and the equally affectionate resolutions of the church on the occasion, and have been informed of the substantial and valuable testimonies of esteem presented to Mr. Birt, by the young men, and also by other members of the congregation. In addition to these gratifying marks of respect, the church unanimously voted Mr. Birt the handsome annuity of £100. during his life. We trust that a qualified successor will soon be found, and that the blessing of God will remain though the venerated pastor is removed.

F. A. C.

BOROUGHBRIDGE.

On March 14, 1826, was opened for Divine worship, the Baptist Meeting-House newly erected in Boroughbridge, Yorkshire. The services of the day were introduced by Dr. Steadman, of Bradford, with reading and prayer, after which he delivered an animated and impressive discourse, founded on Acts xii. 24. "The word of God grew and multiplied." In the afternoon, the Rev. R. Martin, of Ripon (Independent), read and prayed, and the Rev. J. Foster, of Fursley, preached an appropriate and interesting Sermon, from Psalm xxvi. 8, and concluded with prayer. In the evening, after reading and prayer by the Rev. R. Leng, of Stockton, the Rev. B. Godwin, of Bradford, gave a very solemn address, found on the parable of the rich man and Lazarus, and closed the services of the day with prayer. Collections were made to defray the expence of building, which amounted to upwards of £28. The services of the day were peculiarly interesting, and many present found it good to be there. May the fervent supplications then offered to God on behalf of this hill of his Sion be graciously and speedily answered!

BRAMLEY.

Mr. William Colcroft was ordained Pastor over the Baptist Church at Bramley, in the County of York, the 24th of July, 1826. The service was commenced with prayer by the Rev. Jonas Foster, of Fursley; the Rev. B. Godwin, Classical Tutor of Bradford Academy, delivered the introductory discourse on the principles of Dissent and the nature of a Gospel Church, and received W. Colcroft's confession of faith; the Rev. I. Mann, M.A. late of Shipley, now of Maze Pond, London, offered the ordination prayer; the Rev. W. Steadman, D.D. gave the charge, from Heb. xiii. 17. The Rev. I. Mann addressed the Church, from 1 Cor. xvi. 10; the Rev. W. Scarlet, of Gildersome, concluded in prayer. In the evening, the Rev. J. Ackworth, M.A. of Leeds, preached from 2 Cor. ii. 16.

SUTTON-IN-ASHFIELD, NOTTINGHAM.

On Tuesday, Nov. 4, 1826, the Rev. Clement Nott, late of Stepney Academy, was publicly recognised as Pastor of the Baptist Church, originally founded in the above place by the venerable Abraham Booth. The Rev. J. Burrows (General Baptist), of Sutton, opened the service by reading and prayer; the Rev. C. Larom, of Sheffield, stated the principles of Dissent, and asked the usual questions; the Rev. J. Jarman, of Nottingham, offered the ordination prayer; the Rev. D. Jones, of Chesterfield, delivered an affectionate charge to the minister, from John xxi. 15—17. The Rev. J. Jarman addressed the Church, from 1 Thes. v. 12, 13, and the Rev. R. Weaver (Independent), of Mansfield, concluded by prayer. In the evening, the Rev. C. Larom again addressed the people (in the Independent Chapel, lent for the occasion), and closed the solemn and highly interesting services of the day by prayer.

NOTICES.

The Rev. Robert Aitchison, late of Downend, has accepted the invitation of the Baptist Church at Bratton, Wilts, to undertake the pastoral charge.

On the 24th of December last, the Rev. W. Broady, late of Ashford, in Kent, was recognised as the Pastor of the Particular Baptist Church at Bessels Green, over which Church the late Rev. J. Stanger was Pastor more than fifty years.

The Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday the 4th of April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. D. Davison, the Minister of that place. Service to begin at Twelve o'clock precisely. The Friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

DISTRIBUTION OF PROFITS.

The following sums were voted to the Widows of Baptist Ministers, at the half-yearly meeting of Proprietors, Dec. 21, 1826.

S. J.	£5	A. H.	£5
A. P.	5	M. E.	4
M. B.	5	E. A.	5
M. R.	5	M. J.	5
M. M.	5	M. G.	5
E. C.	5	J. T.	5
H. N.	5	A. E.	4
M. C.	5	M. D.	4
J. F.	4	S. L.	5
A. E.	4		
M. H.	4		99
M. S.	5		

LIST

OF

PARTICULAR OR CALVINISTIC BAPTIST CHURCHES.

(Continued from page 35.)

HERTFORDSHIRE.			
Alban's (St.)	1675	W. Upton	1821
Codicote		Alex. Thompson	
Hemel Hempstead	1679	William Hopley	1823
Hertford	1773	W. James	1810
Hitchin	1660	John Geard, A. M.	1775
Market Street	1813	D. Clarabut	1817
New Mill		Joseph Harris	1813
Rickmansworth		W. Bolton	1825
Sawbridgeworth		James Stewart	
Stortford (Bishop's)			
Tring	1807	Richd. Glover	
Watford	1707	John Edwards	1826
Whitwell Street		Richd. Groom	
HUNTINGDONSHIRE.			
Bluntisham	1787	Samuel Green	1819
Bythorne	1811	W. Simpson	1818
Gidding (Great)	1784	W. Tandy	1826
Gransden (Great)	1694	Robert Skillitter	1798
Hailweston	1757	Samuel Fordham	1826
Ives (St.)	1809	H. M'Kenzie	1822
Kimbolton	1692	John Hemming, A. M.	1818
Needingworth	1767	Samuel Sharood	1819
Neots (St.)	1800	George Murrell	1811
Ramsey	1726	J. A. Jarvis	1820
Somersham	1818	William Orris	1822
Spaldwick		William Manning	1793
KENT.			
Ashford	1653	James Jackson	1825
Bessel's Green	1769	W. Broady	1826
Bethersden			
Borough Green	1809	J. Morris	1809
Brabourne Lees	1824	Joseph Skinner	1825
Brenchley and Lamberhurst	1801	Thomas Gladwish	1815
Canterbury	1825	Joseph Burton	1826
Chatham 1 Ch.	1630	W. G. Lewis	1825
Chatham 2 Ch.	1824	William Giles	1824
Cranbrook	1706	G. Stonehouse	1814
Crayford	1810	John Davies	1820
Deal	1814	Jacob Martell	1816
Dover	1822		
Eynsford	1796	John Rogers	1802
Eyethorne	1604	John Giles	1793
Folkestone	1750	Joseph Belcher	1825
Gravesend	1826		
Greenwich			
Hadlow	1826		
Lessness Heath.	1805		
Maidstone	1797	W. Groser	1820
Margate		David Denham	1826
Sandhurst		James Gates	1811
Seven Oaks		Thomas Shirley	1810

Sheerness	1812		
Smarden	1667	John Coppin	
St. Peter's	1801	Thomas Cramp	1801
Tenterden	1769	Joseph Exall	1810
Woolwich 1 Ch.	1758	W. B. Bowes	1826
Woolwich 2 Ch.	1786	Adam Freeman	1789
LANCASHIRE.			
Accrington	1713	Joseph Harbottle	1825
Bacup 1 Ch.	1720	G. A. Grant	1823
Bacup 2 Ch.	1821	F. W. Dyer	1821
Blackburn	1760	—— Worrall	1824
Bolton	1793		
Cloughfold	1700	Robert Heyworth	1815
Colne	1772	Peter Scott	1819
Goodshaw Chapel	1752	John Pilling	1793
Haslingden	1811	Thomas Milnes	1823
Hawksheadhill	1678		
Huncoates	1810	W. Perkins	1811
Inskip	1817	John Blakey	
Liverpool 1 Ch.	1714	Samuel Saunders	1826
——— 2 Ch.	1800	James Lister	1803
——— 3 Ch.	1820	John Underhill	1820
——— 4 Ch.	1825	Moses Fisher	1825
——— Welsh Ch.	1799	Daniel Jones	1818
Manchester 1 Ch.	1786	W. Gadsby	
——— 2 Ch.	1810	John Birt	1820
——— 3 Ch.		W. Jackson	
Ogden	1783	John Allison	1826
Oldham	1816	Thomas Thomas	1826
Pendlehill (Sabden)	1798	—— Edwards	
Preston	1785	H. W. Holmes	1825
Rochdale	1773	W. Stephens	1819
Stayley Bridge	1814		1825
Tottlebank	1662	Thomas Frearson	1826
Wigan 1 Ch.	1796		
——— 2 Ch.	1826	Benjamin Millard	1826
LEICESTERSHIRE.			
Appleby	1826		
Arnsby	1667	John James	1819
Blaby	1807	Benjamin Evans	1812
Bosworth (Husband's)	1793		
Bottesford	1791	Thomas Linford	
Foxton	1694	Joshua Burton	1791
Leicester 1 Ch.			
——— 2 Ch.		Edward Vorley	
Loughborough	1815		
Oadby		Joseph Brooks	
Sheepshead			
Sutton in Elms	1700	Cheney Burditt	1811
Ullesthorpe		W. Ayre	
LINCOLNSHIRE.			
Barrow and Killingholme			
Boston 1 Ch.	1741	J. Henniers	1822
——— 2 Ch.	1818	—— Bull	
Burgh and Mounthorpe		W. H. Newman	
Carlton and Moorland		Edward Gibson	
Donington		Samuel Marston	1823
Gainsborough	1823		
Grimsby	1825		
Heckington	1821		
Horncastle			
Lincoln			
Louth			
Partney and Orby			
Spalding		—— Majorum	
MIDDLESEX.			
Brentford (Old)	1819	J. Jones	
Brentford (New)	1802	John Thomas	
Chelsea 1 Ch.	1817	W. Hutchings	1824
Chelsea 2 Ch.	1824	Robert Upton	1824

Greenford	1819	Richard Thatcher	1819
Hackney	1798	F. A. Cox L. L. D.	1811
Hammersmith	1793	Thomas Uppadine	1803
Hampstead	1818	M. Castleden	1818
Harlington	1798		
Harrow on the Hill	1812		
Highgate	1812	Edward Lewis	1820
Hornsey		J. B. Hunter	
Knightsbridge 1 Ch.		James Middleton	1812
Knightsbridge 2 Ch.	1816		
Newington Gravel Pits		W. Southwood	1825
Old Ford	1669	W. Newman D. D.	1794
Paddington		—— Orchard	
Poplar	1812	James Upton Junr.	1821
Potter's Bar		—— Holmes	
Somer's Town	1796	—— Carpenter	1826
Staines	1825	Gregory Hawson	1825
Stoke Newington	1818	James Bissett	1819
Uxbridge	1826		
LONDON AND SOUTHWARK.			
Alfred Place Kent Road	1820	W. Young	1821
Blandford Street	1796	—— Dawson	1826
Burton Street	1822		
Carter Lane Borough	1720	John Rippon D. D.	1773
Church St. Blackfriars	1780	James Upton	1786
Clement's Lane, Strand		W. House	1821
Dean Street	1773	B. Lewis	1825
Devonshire Square	1638	Timothy Thomas	1781
		Thomas Price	1824
Dockhead	1825	W. Dovey, Minister	1826
Eagle Street	1734	Joseph Ivimey	1804
Eldon Street (7th day)	1662	J. B. Shenston	1826
Fetter Lane		James Elvey	1817
Goswell Street, Road	1815	John Peacock	1821
Grafton Street, Soho	1750	W. Williams	
Great Ailie Street		G. W. Wilks	1826
Henrietta Street	1817		
Homerton Row	1820	—— Easton	
Jamaica Row, Bermondsey		Thomas Norris	
Keppel Street	1750	George Pritchard	1817
Lewisham Street	1815	C. Woollacot	1824
Little Ailie Street	1753	W. Shenstone	1798
Little Prescot Street	1633	Thomas Griffin	1813
Little Wild Street	1692	James Hargreaves	1822
Maze Pond	1692	I. Mann, A. M.	1826
Mitchell Street		Thomas Powell	
Moorfields (Welsh)	1822	Daniel Davies	1822
Red Cross Street	1666	Jonathan Franklin	
Shouldham Street	1809	John George	
Snowfields		George Francis	
Soho, Oxford Street	1818	J, Coombs	1825
Unicorn Yard	1720	Thomas Hutchings	1795
Wardour St. Soho	1823	John Stevens	1823
MONMOUTHSHIRE.			
Abergavenny	1807	Micah Thomas	1807
Argoed	1818	Thomas Davies	1819
Beaulah	1824	B. Williams	1824
Bethesda	1764	John Hier	1787
		James Edmunds	1806
		Thomas Jenkins	1818
Blaenafon	1810	R. Owen	1826
——— 2 Ch.	1825		
Blaenau	1660	Joseph Price	1799
		W. Thomas	1805
Castleton		Evan Jones	
Chapel y ffin	1745	Morgan Lewis	1825
Caerleon	1771	David Phillips	1819
Caerwent	1819	—— Howell	1826
Chepstow	1818	Joshua Lewis	1818
Glasgoed	1817	Lewis Lewis	1817
Goitre	1826	W. Roberts	1824

Llanwenarth	1652	James Lewis	1790
		Francis Hiley	1811
Llandoso		—— Burrough	1824
Magor	1819	Thomas Leonard	1819
Monmouth	1819	Rees Davis	1821
Nash		John Phillips	1825
Newport	1817	Thomas Morris	1817
		John Harris	1819
Penrhos	1819	Marmaduke Jones	1819
Penhalt		—— Burroughes	1824
Pennel	1772	David Lewis	
Penygarn	1729	John Evans	1799
Pont-rhyd-yr-un	1815	John James	1817
Ragland	1818	Thomas Harris	1819
Sion Chapel	1803	James Michael	1817
Tredegar	1802	John P. Davies	1818
Trosnant	1776	David Roberts	
NORFOLK.			
Aylsham	1796	John Bane	1817
Bacton		W. Baker	
Buxton	1796	—— Pitcher	
Carleton Road	1813	Jonas Smith	1813
Claxton		Job Hupton	
Creak (South)	1822		
Dereham		John Williams	1822
Diss	1788	W. Payne	
Downham		John Jeffries	1802
Easton Row		—— Smith	
Ellingham (Great)	1714	Charles Hatcher	
Fakenham	1801	Daniel Thompson	
Foulsham		James Spanton	
Framlingham		G. Norris	
Ingham		J. Venimore	1826
Kenninghall	1810	Charles Box	1813
Lynn			
Martham		W. Davey	1825
Neatishead	1811	W. Spurgeon	1812
Necton		Jonathan Carver	1809
Norwich 1 Ch.	1691	Joseph Kinghorn	1790
Norwich 2 Ch.	1789	James Puntis	1825
Norwich 3 Ch.	1820	Abraham Pye	
Norwich 4 Ch.		R. G. Lemaire	1825
Salhouse		J. Cerver	1825
Saxlingham		W. Clark	
Shelfanger			
Swaffham	1822	John Hewit	1823
Worswell		R. Harvey	
Worstead		Richard Clark	
Wymondham			
Yarmouth		Edmond Guoymer	
NORTHAMPTONSHIRE.			
Aldwincle	1822	D. Parkins	1823
Barton (Earl's)	1796	Stephen Deacon	1822
Blisworth	1825	G. Foskett	1826
Braunstone		R. Miller	1826
Braybrook	1793	J. Jarman Senr.	
Brington	1824	—— Hewitt	
Buckby (Long)		Richard Clark	1824
Bugbrook	1805	John Wheeler	1805
Burton Latimer		James Presland	1798
Bythorne		W. Simpson	
Clipstone	177[illegible]	John Mack	1815
Ecton	1818	John Smith	1824
Gretton	1796	Thomas Miller	1826
Guilsborough	1802	James Clark	1822
Hackleton	1817	W. Knowles	1815
Haddon (West)		R. Breeze	1826

(To be continued.)

MONTHLY REGISTER.

FOREIGN.

THE affairs of *Spain* and *Portugal* have chiefly occupied the public attention during the last month. It does not appear that much progress has been made on either side. The British troops have safely arrived at Lisbon, and the insurgents, it is said, have been compelled to retire. With regard to the king of Spain little can be said: it is evident that he has no will of his own, but is driven, now this way, now that, as the tide of influence impels him. His native littleness of mind would doubtless induce him to lean to the bigotted side of the question, while his fears may probably urge a different procedure. The latest intelligence states that he has given directions for the establishment of an Army of Observation on the Portuguese frontier. So little dependence, however, can be placed on the rumours that are abroad, that we must wait a little longer for authentic information.

The projected change in the law of the press in *France* has excited considerable ferment in Paris. The opposition to it is warm and decided: the members of the French Academy have taken up the subject, and petitioned against the law. Three of them held places under Government, and have lost them in consequence! The Chamber of Peers has resolved to investigate the charges brought against the Jesuits. We hope they will have courage to persevere.

Some differences have occurred between this country and the *United States*, on Commercial affairs. We trust they will be soon settled.

Information recently received from the *West Indies* seems to justify the suspicion so generally entertained by the friends of the Anti-Slavery Society, relative to the conduct of the Colonial Legislatures, and to suggest the probability that it will be necessary to apply to the British Parliament, in order to secure the improvement and ultimate emancipation of the Negroes.

DOMESTIC.

An event which has been some time expected, has taken place during the past month. We refer to the death of His Royal Highness the Duke of York, Presumptive Heir to the throne of Great Britain. His Royal Highness departed this life on Friday, Jan. 5, after a protracted and painful illness. Our readers will not expect us to indulge in any observations on the character and life of the Illustrious Prince. It will suffice to quote the language of the "General Order" issued to the Army, Jan. 23.

"The able administration of the command held by His Royal Highness for a long series of years, his assiduous attention to the welfare of the soldier, his unremitting exertions to inculcate the true principles of order and discipline, his discernment in bringing merit to the notice of the Crown, and the just impartiality with which he applied the honour of the service, have combined to produce results that identify the Army as a profession, with the glory and prosperity of this great country, and which will cause his virtues and services to be in the grateful remembrance of the latest posterity."

The remains of His Royal Highness lay in state at St. James's Palace, Jan. 18 and 19, and were interred at Windsor, on Saturday, Jan. 20.

The Duke of Wellington — "the great and distinguished general who has so often led the armies of the nation to victory and glory, and whose high military renown is blended with the history of Europe" — has been appointed Commander-in-Chief.

Jan. 25. *Died* in the 60th year of his age, the Rev. J. Evans, LL.D. Pastor of the Church in Worship-street, London, and Author of the "Sketch of all Denominations," and other works.

IRISH CHRONICLE,

FEBRUARY, 1827.

To the Secretaries.

Dublin, Dec. 1826.

DEAR SIRS,

A WELLWISHER to our Society said, if our Society were to publish *Quarterly* Reports, as other Societies do, we should get much more money than we do, in Dublin, for then the public would *know* what was doing, but as it is, they only hear once in the year.

Suppose you were to print 100 more Chronicles every month than you wanted for the Magazine, and have three stitched together every quarter, and send them to me, and I would send them to every Subscriber in Dublin? With printed Quarterly accounts, &c.

Providence permitting, I shall make an arrangement for Wilson, and Briscoe, to collect in their districts next February, and Wilson to come to Dublin in March for that purpose.

Mr. Davis and I to go to the north the middle of February, and finish by the 20th of March. I hope we shall obtain £300. towards meeting the expences of the next quarter. The quarter for July you will receive at the Annual Meeting (I hope you will) a good supply.

I suppose you have heard that about 300 Roman Catholics, at Cavan, have publicly renounced the errors of Popery in the Church; I hope, through the blessing of God on the exertions which are made, that thousands will soon follow.

It is reported that Dr. Murray is going to Cavan to stop the torrent! I remain, dear Sirs, yours respectfully,

JOHN WEST.

To the Secretaries of the Baptist Irish Society.

Limerick, Dec. 18, 1826.

MY DEAR SIRS,

I INCLOSE to you a letter which I just received from our kind friend Major Colpoys, and one which I received from a lady in England, who lived in Ireland, and to whom the Lord was pleased to make my humble labours a blessing; the Lord was pleased to make her instrumental in the conversion of two persons since she went to England, one of whom she mentions in her letter. She is eminently calculated for usefulness; all her friends and acquaintances were astonished at the happy change which has taken place in her. She laments the want of the Gospel in her neighbourhood; I thought, my dear Sirs, if you requested the Committee of the Baptist Home Missionary Society to send one of their ministers into her neighbourhood, she would, I am confident, give him every encouragement.

I also send the Readers' Journals, and statement of Schools for the present quarter. The Schools are better attended than it is reasonable in those Popish persecuting parts to expect, and, indeed, may be considered a very good attendance, when you take into consideration the nakedness of the poor children, the severity of the season in which they were inspected, the danger of losing the *wonderful benefits* of the Jubilee, and getting *excommunication* and eternal death. The Priests are not satisfied with pouring torrents of scandal and persecuting lava from their altars, but with the greatest vigilance go from house to house, and threaten with vengeance those who would send their children to the Schools, read the Bible, or hear the Gospel preached. O how dreadful to oppose the word of the Eternal! If the inhabitants of Meroz were cursed for not coming to the help of the Lord against the mighty, what must their end be who endeavour to oppose with all the malignity possible, the word and the purposes of God, in the salvation of his people? O what a display of the enmity and depravity of the human heart! There is a mighty struggle between light and darkness, and the opposition only renders his triumphs more glorious, who has all power in heaven and on earth. Great numbers have, and are leaving the Popish Babylon; 252 in the ninth week of the reformation in Cavan: that is a protestant place, and I am sure the same would take place in equal numbers if the people were protected and employed, who would think for themselves in other places. We may count our numbers too, to whom our Society has been made a blessing, not only in turning them to protestantism, but "to open their eyes, and turn them from dark-

ness to light, and from the power of Satan unto God." But we do not wish to boast, nor to expose them to more persecution, but to thank God.

At Birr, about fifty English miles from here, there is desperate work between the Priests. All the people, except a few, have followed the excommunicated Priest; this dispute did not originate in religious difference, but in money matters among themselves: however, there appears to be a great struggle for deliverance from the Popish Episcopal yoke. In a pamphlet written by a friend of the ex-priest, the Popish bishop, my old friend, and some of his priests got the greatest dressing; he also declared, "they did not fear the fur gown, nor the bubble called the mitre." I was informed by good authority, that "on last Saturday the people tore down the chapels, wrote to the board of first fruits to build a church for them, and declared Mr. Crotty, the ex-priest, their minister." It would be an important place for the Society to send a minister; he could preach there, at Roscrea, Cloughjordan, Burrows O'Kane, Shinrone, &c. &c.

I was at Birr on Thursday week, and preached a Sermon in the Court-house, against Popery, which I had before announced. I have only returned to this after an absence of three weeks, and tour of above 200 miles, and preached every evening, except three, in which I expounded the Scriptures. Nov. 22, I went to Bally Car to inspect the Schools. I arrived there in the evening and expounded the Scriptures, there were a good many Roman Catholics; next day I inspected the Schools and preached in the evening. Such a number came that the Major's parlour would not hold them, and was obliged to prepare the large hall, and the large staircase did for a gallery. The worthy Major Colpoys and his most excellent lady were delighted to see all the poor Roman Catholics; there were only three Roman Catholics which were of the Major's servants, who would attend when first I visited there; there were fifty Romanists the last evening, and I should not wonder if I had an hundred next Tuesday evening. On the 24th returned to Limerick, and on the 25th set out to Clonmell, forty Irish miles, where I arrived in the evening, almost stiff with cold, the day was so severe. 26th. Being Lord's day, preached twice, and being requested by Mr. Davis, &c. &c. to preach again the following evening, I did: two sermons were against Popery. 28th of Nov. proceeded to Thurles, about twenty-five Irish miles, through Fethond and Cashel, where I arrived in the evening: it was too late to get a congregation until next evening, and spent that in very instructing conversation with our worthy friends there, and preached the next evening, when a good number attended, in that very Popish place. Next day, Nov. 30, proceeded to Castle Otway, about seventeen miles: the day was very severe; I was almost perished in the mountains; it blew sleet in my face. I preached there that evening to a large roomful of people, who heard the word with gladness. I preached with great comfort, to my own mind, and I understand that it was the first Gospel Sermon that was preached in that place. I must go again, though not pleasing to flesh and blood. I might have shaken the wet from the clothes in which I lay in the morning. To mention the whole of my tour, I fear, would be tedious, and therefore I will not do it. I proceeded to Pallace, Foxborough, &c. &c. At Pallace I was expounding the Scriptures, and answering questions until after 12 at night; at Foxborough the very amiable lady of the clergyman, in whose house I spoke, told me that one of her servants, a Roman Catholic, was deeply impressed with what I said. Lord's day, Dec. 3d, preached at Cloughjordan. I was obliged to go fifteen miles this day, twelve after preaching at night. I preached at Arbourhill, Shraduff, and Birr, every night this week, except Saturday, when I expounded. I had very good congregations, and some very respectable, and some very poor persons composed them; nothing could exceed the kind attention of our friends the Anticells of Arbourhill and Shraduff to me. I hope I have been made useful to some of them. I have also made some friends at Birr, who were very kind. Lord's day, Dec. 10, preached at Cloughjordan, and in the evening at Usthane, expounded at our friend Mr. Lewis's, who took me home in his gig, and was very kind, both he and his lady. I preached at Burrows O'Kane; there were a good many more than I expected, and also at Venaugh. I will not trouble you with more at present, fearing I have trespassed too long. Praying that the divine blessing may rest upon you and all the exertions of the Society. I am, my dear Sirs, ever yours, most truly and affectionately,

W. THOMAS.

Ardnaree, December 18th, 1826.

MY DEAR BROTHER,

I HAVE just completed my quarterly inspection the account of which, with the Inspector's journal, I now forward. The number of children in attendance is not quite so great as in my last Return, nor is this surprising; for in addition to the extreme in-

clemency of the weather, we are now assailed by the most determined opposition. Every effort that meanness and malice can suggest is resorted to, in order to annihilate the Schools; so that it is indeed matter of surprise and gratitude that a vestige of them is left. The 2d and 3d verses of the 124th Psalm, are indeed very applicable to us at present, and have frequently occurred to my mind during this present Inspection. We are persecuted but not forsaken, nor have we any reason to fear, or to be discouraged; for every day's observation strengthens the conviction in my mind, that our Schools cannot be materially injured, that their advantages are appreciated by the people, and that their results will speedily appear.

In addition to the inspecting of the Schools I have been preaching about the country, and I am thankful to say with general acceptance. At Easkey, I hope something permanent will soon be accomplished. At home my congregations are on the increase, and though I cannot yet tell you of hundreds, yet those who attend remain with me.

The conversions in Cavan are important inasmuch as by it the people there have access to the Scriptures, and the word of God is the instrument in the conversion of the soul; it is the hammer that breaketh the rock in pieces.

I am sorry to say that there appears to be a great deal of bad feeling in operation in many parts of the country, and I am not without my apprehensions of disturbance if vigorous measures are not adopted to prevent it, but "the Lord reigneth."

With best wishes for you and yours,

Yours affectionately,

JOHN PAUL BRISCOE.

To the Secretaries.

Boyle, December 14th, 1826.

DEAR BRETHREN,

I HEREWITH send you the quarterly return of the Schools, and the monthly journals of the Readers: in the latter, you will perceive additional evidence of an *increasing* spirit of inquiry after truth; and of the former, I have to observe, that, in the last quarter of the year, in which the digging of the potatoes always take place, I never experienced more pleasure in the inspection. In fact I have had decided evidence that it is *the truth*,—the truth, as contained in the *unerring oracles*, that is sought after; and that with a degree of anxiety such as I never witnessed before. In confirmation of this, I have to state, that I have given more capital premiums, (viz. a Bible), than at any *former inspection*, besides many of inferior value. The effort to obtain the premium of a bible was such, that in one School *six* were mentioned, in another *five*, in another *three*, besides others; some of which however failed, in consequence of the short time the children were able to be in the Schools.

In the School where five were given, an aged man attended to see if his child succeeded, and when he found he had, the pleasure of his countenance was such as to defy language to express; but then an important query arose, would it be of such a size as that he could *see to read it?* After some little conversation with him, and finding him so desirous of reading that long-neglected book, I promised to give him a *large* bible for himself, and let his son have the premium to himself which he had so well merited.

The *night schools* are also fully answering the expectations I have formed of their usefulness; although from some circumstances, this is certainly a critical period in which to have them. Being in the neighbourhood of one of them a few nights ago, I went unexpectedly to it; where I found nearly thirty persons, about the half of whom were in a spelling class, and the rest were reading the first chapter of the gospel by Luke, most of whom appeared desirous to understand what they were reading. One of this class could not be much less than seventy years of age, who with his spectacles and grey head attracted my particular attention, and I found he had but just learned to read, but was now very desirous to read the book of God. Did the state of the country justify the act, I should take the liberty of increasing those useful seminaries; but we must be cautious.

I send with the journals a letter which I have just received from a pious schoolmaster, because it states the way in which some of the *tracts* have been disposed of, which were presented to the society, by the London Tract Society.

As soon as I can, I will write a short account of the Congregational Schools under my care, addressed to the patrons of each; and this I will with pleasure do at the close of each year, should Providence continue me in the station; but a more frequent account would of necessity dwindle into a mere statement of numbers, and would become uninteresting, as the routine of a Day School does not furnish much novelty.

In my account to the friends of the Alie Street School, I will again notice the receipt of the clothes.

Yours affectionately,

J. WILSON.

Remarks by a Scripture Reader from his Monthly Journal.

IN my house (a few nights back) where some of my neighbours come to hear a chapter

read, one observed that less than twenty years ago there was no debate or difference of opinion between one neighbour and another with regard to these religious subjects, nor probably would not until now were it not for the several societies that have been formed for the promotion of education. Yes, replied another, and Ireland at large should give thanks to God for his mercy in raising up such societies, and pray fervently that the Lord would strengthen and uphold them; for now we see evidently (let what will be said against them), that they have at heart both the spiritual and temporal welfare of the Irish people. Our children are freely taught the best of morals, the best of teachers are employed to instruct them: instead of being as heretofore engaged in vanity and vice on the Lord's day, we see their attention turned to read and commit large portions of the Holy Scriptures, equally at leisure hours of day and night through the week; and finally at the close of each quarter we see they are carefully and faithfully examined by the Society's Inspector, to ascertain whether they have made improvement in proportion to the time, or if they have been neglected; also we find that several times during the quarter, the schools are visited by individuals appointed by this charitable Society, to see that every rule appointed for the improvement of our children is faithfully observed and adhered to. Have we not ample and evident proof, said he, daily before our eyes, of the superior effects of the Society's mode of education? Here he mentioned a long list of individuals whose children have not only been taught in an ordinary manner; but so taught as to acquire a decent livelihood by it.

I will here conclude, Rev. Sir, by observing a short conversation that took place yesterday, between me and a person who lives within about a mile of this town. He said, he wanted advice as to what he should do, as he was hated by Roman Catholics and Protestants equally. I said, Whatever your conscience and the Bible dictate to you.—You know, said he, that I have been frequently at at church, and also at preaching, and that I have been reading the Scripture. Well, then said I, whatever the Scriptures teach you, that do.—If I do, said he, the priest will immediately call me at the chapel, or otherwise prevent the people from giving me work, and he will be the more severe in this, as I have not bowed a knee to him these four years past. Then, said I, the apostle saith, that if any will live godly in Christ Jesus, he shall suffer persecution,—he shall follow Christ through good report and evil report,—he shall take up his cross daily and follow him.—Well, said he, may the Lord direct me! I am in a strait; but he will not suffer my little ones to perish; I shall trust him for the salvation of both soul and body; as he has done for my soul, he surely will not suffer our bodies to perish. I desired him when he went home, to read and consider that passage, "Consider the lilies of the field."

From the Rev. S. Davis, to the Secretary.

Dublin, January 6th, 1827.

My Dear Sir.

I came here to day from Liverpool. I left Chester yesterday morning, and intended writing you at Liverpool, but the Packet was coming off before I got the opportunity. I have obtained for the Society 78*l.* 11s. 6½d. and for the Meeting 54*l.* 1s. 6d. The particulars for the Society are stated below for the Chronicle. Through the kindness of friends my expences have been altogether only 17*l.*; which I have divided between both objects, and have given Mr. West 70*l.* 1s. 6d. There are several places where more could be obtained, but as I have been two months from home, I hope you and the Committee will not disapprove my returning now, and I shall be happy to resume my efforts when it is approved. I have experienced great kindness every-where, and if times were better, have no doubt the collections would have been much larger. Dr. Raffles and Mrs. Thorpe of Chester, were particularly kind.

Collected by the Rev. S. Davis, in November and December, 1826.

	£		
Sheffield	30	2	6
Chester	19	10	0
Halifax	4	9	6
Shrewsbury	8	8	0
Wellington	5	0	0
Oswestry	2	16	6
Wrexham	3	15	0
Whitchurch	3	10	0

The particulars of the above will be given in the next report.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

DIGAH.

EXTRACT of a letter from Mr. Burton to the Secretary, dated

Digah, May 3d, 1826.

MY VERY DEAR SIR,

THE second day after dear Mary's departure, I was attacked with a severe bilious fever, which soon gave alarm to those around me, and Mrs. Rowe fearing the result, wrote to brother Leslie to come up to her assistance without delay. On the day we expected him, a letter from Mrs. Chamberlain informed us of the death of his beloved Eliza! The particulars of this sad event will reach you before this sheet. It is our greatest consolation under these heavy trials, that those who have left us have finished their course with joy, and on the arrival of their Lord were "found so doing," exerting every nerve for the glory of his name, and the prosperity of his cause!

It was twelve months yesterday, since the Lord took to himself my little Phœbe, a stroke to her dear mother which she never fully recovered, and at the recollection of which my heart yet bleeds. On the 1st of October, the day before we left Serampore, our dear little Richard softly expired in the arms of his mother, whilst we were in a boat on the Ganges, returning from consulting a medical man at Barrackpore. She hid him under her cloak, as if he were still hanging on her breast, with an eye almost tearless, lest the boatman should discover what had happened! Again I am smitten—thrice so smitten in one short year. But be still, my soul; the Lord has done it, and blessed be his name! He does not willingly afflict. He saw that every stroke was needed, much needed, before he lifted his hand. The blow was attended too with the consoling assurance, "my grace is sufficient for thee, my strength is made perfect in weakness." If by *any* means I may be made "a partaker of his holiness," I shall have abundant cause for gratitude. May this be the blessed result of my present trials! I have many mercies in reserve, and in possession. I cannot be sufficiently thankful that this last heavy affliction did not befall me whilst alone at Sibolga,—without medical aid,—without a friend to console. I have to be grateful for my own restoration to comparative strength; and in the health of my two dear children it becomes me to rejoice. My little girl attained her fourth year on the first of last month, the day on which her mother "fell asleep," and my little boy will be three on the first of July next. They are a great comfort to me in my loneliness. I will not at present attempt to say much of my doings or prospects here. I wait with some anxiety to hear what the Committee have thought of my removal to this place. I trust it will appear that it was "of the Lord."

Our two native brethren preach regularly at four places on the Sabbath, and itinerate during the week. They distribute also a great number of Tracts and Testaments. I have much pleasure in them upon the whole, and I trust their labours are blessed. But they do not do to be left alone, they are so defective in *judgment*. Mrs. Rowe has full employment in superintending six boys' Schools, and one or two for girls. The girls give much trouble. They are difficult to collect, and difficult to keep together, even with handsome rewards. We have one candidate for baptism, who has been with us some months (a Hindoo.) His conduct has hitherto been quite to our satisfaction, and as he has thrown off cast, may soon join us. I have an attentive little congregation at the Chapel at Dinapore, all poor people, to whom I preach on Sabbath Evenings.

Believe me,
My very dear Sir,
Very sincerely yours,
R. BURTON.

JESSORE.

Mr. Fenwick, of Chinsurah, of whom mention was made in our last Report, p. 13, has lately visited Jessore on an itinerating excursion. His journal contains some interesting passages. The following are extracts.

Dec. 11.—Went to Christianpoor, which is at the distance of 16 miles from Sahebgunj. There are about 20 baptised persons here in church communion. They are attentive and hospitable to visitors. Most of them live together in one place, and are in a manner formed into a separate hamlet. I was invited to preach to them, both morning and evening, in the hamlet place of worship; which is a separate building.

13*th*.—This evening I preached at Sahebgunj Bazar, to a dense multitude of Hindoos and Moosulmans. They were rather turbulent. They put questions, but had not patience to wait for answers. At the very onset I was asked, What evidence I had to produce in confirmation of the efficacy of the Christian religion? *Ans.* "Can you tell me whether I have eaten food to-day?" *Hindoo.* "No." *Preacher.* "Will you believe me if I tell you that I have?" *Ans.* "No." *Preacher.* "Whether you believe me or no, the truth is, that I have. If you doubt as to-day, I cannot prove it; yet, upon the consideration that none can live that do not eat, you must believe that I am in the habit of eating. I eat; therefore I live. I have eaten, therefore I now live. If you will admit the truth of this, I will tell you, that the efficacy of the religion I bring you is to be ascertained by examining the conduct of true Christians, who live after the commandment of God, and have put away all sin," &c. *Question.* "Do you never commit sin?" *Preacher.* "Will you believe me if I say I do not?" *Hindoo.* "No, I will not." *Preacher.* "Why then ask me to tell you a thing which you are determined not to give credit to? You put it out of my power to convince you of any thing. But you can examine for yourself. Here is the Gospel; prove its merits; find out its defects, and then say whether it is worthy of acceptance, or fit to be rejected. Can you tell me whether your shastras have made any provision for satisfying the just God by a suitable atonement for sins?" *Hindoo.* "If I take the name of God, and abound in charitable deeds, my sins will be forgiven." The impossibility of this was satisfactorily illustrated to him, and he held his peace. Another Hindoo said: "This is a new way, why should we follow it? our old economy is better." *Preacher.* "Well, that is what I wish you to ascertain properly. Compare Christianity with Hindooism, and follow that which is most excellent. Let me ask you, whether these large and commodious roads which have been made since the country belonged to the English, are not much better than those which were before? *Hindoo.* "They are much better." *Preacher.* "And do you make any objection to walk in them?" *Hindoo.* "No." *Preacher.* "You see then that *new ways* are not always the worst. Your objections against the Christian religion, merely because it is new, is of no importance. And your adherence to your old system is a contradiction. You have not only now no objection to travel through *these* new roads, but you always give them the preference, because you find by experience that they are better. Precisely thus will it be in reference to Christianity: you at present are ignorant of its goodness; but were you once to examine it without prejudice, you would surely give it the decided preference," &c. Much more was said on both sides; and I had the satisfaction to perceive, that nearly the whole of my auditory went away satisfied with the explanations given. It is comfort to reflect that we speak the word of salvation to beings possessed of understanding and a conscience, which in a happy moment the Lord can cause them to use, to the salvation of their souls. Their judgment and conscience, doubtless, at times, must receive truth as truth, though deep-rooted prejudice, and the old fetters of habit, render them for a time indisposed to embrace it. But eventually it must prosper.

15*th*.—Preached at Kutooa Bazar this evening. The sermon was heard in silence, but much controversy ensued. The impropriety of rejecting an offered thing without previous examination having been insisted upon, I was asked: "If there are five roads to come to a house, shall we not reach it if we go by any of them?" *Answer.* "We should most certainly; but if there was only one road, could any person get to the house unless they went by that?" *Hindoo.* "But God has made several *castes*, else how could the world go on?" *Answer.* "Very easily, even as easily as the people of Europe, China, and Burmah, conduct the affairs of the world, without there being any diversity of *caste* among them. Permit me to ask you, in return, whether, if there were nothing but Harees (the lowest caste) in India, in all situations, and would not—could not the affairs of the world be conducted as now?" *Hindoo.* "They would doubtless. But God has nevertheless given each of us different Shastras, which it is our duty to act according to." *Preacher.* "I think I could prove to you that God could not have given two such contradictory laws as are to be

met with in your Shastras and the Gospel. Now, God peremptorily bids us to abhor idolatry, whereas your Shastras recommend it. Which of us are to go to heaven? can you by any means tell me? remembering that if I commit idolatry I must fall under the condemnation of God; and if you do not commit it, you must fall into the same predicament." This difficulty none could solve, and after a few more desultory questions and answers, I left them.

18*th*.—Paid a visit to the native Christians at Bakuspal, at the distance of 12 miles. There are five families at this place, of whom Ramsoondur is the elder. He appears to be an unexceptionable man, and has a very perspicuous idea of Christianity. There is a degree of simplicity about him, to be compared with nothing but that of the primitive Christians. Slow to speak, and still more slow to speak ill,—diffident of himself, and possessed of a great portion of equanimity of temper. There are two or three others of the same family, brothers, nearly of the same stamp. The people about them do certainly entertain a favourable opinion of the Christian religion, which I attribute to the consistent *conversation* of these disciples of the Lord Jesus Christ. At other places this may be wanting. I spent the day in a very gratifying manner. I ate and drank with them, and was comfortably lodged two nights in one of their houses. We had morning and evening worship together, and the best part of the day was passed in religious discourse. Though circumstances are forbidding, yet as it is, the Lord's name seems to be glorified. May God overrule *all* for the best, and remove every obstacle to the promotion of his good cause in these parts. Oh for a spirit of self-denial, zeal, and love to the perishing Heathen, in the preachers of the tidings of peace!

22*d*.—I addressed to-day a large congregation of Moosulmans. The subject was, the inefficacy of the performance of good works, in order to the salvation of sinful men. Suitable arguments were adduced, and the conduct of mankind investigated, to shew that "all are included under sin," and "that there is none righteous, no, not one." Upon which a respectable-looking Moosulman desired to know the nature of Christ's commands. I here detailed the decalogue. He asked again: "These are not opposed to those contained in the Koran; why need we then to abjure it?" *Ans.* "As to obedience to these commandments I must tell you, and you must be aware, that it is not possible, considering the universal depravity of man, for any person to do it; and it is upon this consideration we are induced to believe in the Lord Jesus Christ, who has fulfilled the commandments of God, and established a righteousness, which by faith in him we become heirs to." I next related the history of the fall of man, and its deplorable consequences. This interesting and affecting relation rivetted their attention for a while; but it did not endure long, and they soon commenced putting fresh questions. In conclusion I mentioned, that Mohummud could not save himself from death; it would therefore be absurd to hope he could save others. My opponent waived the perplexing application; but two others rebuked him for prevarication, and bid him remember, that what I had said was of vital importance, and required a satisfactory reply. This, however, he could not give, and held his peace. The *living* Jesus was then finally recommended to his serious notice, and the discourse was closed. I was gratified to find, that upon my leaving the stand, the people continued to speak of what I had suggested.

27*th*.—Went to the gaol to see a poor man, who has been sentenced to death for killing his wife. Upon entering the cell, in which he was kept a solitary prisoner, I saw him seated on a blanket that had been spread on the ground. As soon as he saw me, he began exclaiming, "Ullah ho Rusool," (O God, and thou his messenger!) until I put a question or two to him. Having gently reminded him of the state he was in, and explained to him the character of that God, before whose judgment seat he would soon appear, with all his sins about him, but especially the one for which he is about to pay the forfeit of his life, I said, "Let me seriously ask you to tell me, whether you experience any comfort or hope of salvation from uttering the name of Rusool?" *Ans.* "None at all, Sir! I have no hope." *Visitor.* "Ah! then what a deplorable state must yours be! Know you not that you have, ere twenty-four hours, to appear before your Creator, whom you have offended all the days of your life? How will you, what will you, reply to the demands of his justice? Tell me again, does your uttering the name of Rusool afford you any hope, that upon appearing before God you will escape eternal wrath?" *Ans.* "Alas! alas! Sir, I receive no manner of comfort or hope by uttering his name!" *Visitor.* Then let me speak to you of Jesus Christ, the only infallible Saviour of the world." *Prisoner.* "Do, Sir, speak, and I will attend." I spake of the Redeemer's righteousness, power, and love, at some considerable length. How the love of God was manifested in his yielding up the blessed Jesus for our redemption — the just for the unjust — the innocent for the guilty — the holy Son of God for the polluted sons of iniquity, &c. After which I asked him, whether such a Saviour as I had described to him was not capable of imparting

comfort to his despairing soul. *Ans.* It does not clearly appear so to me. How do you prove the truth of what you say?" *Visitor.* "Your doubts are reasonable, and your question no less so. I will therefore proceed to shew you why and in what respects Jesus Christ is the only Saviour of the world. Attend, my friend, seriously to my words. You say you have no hope; reflect on the character of the person I will further speak to you of. If you but repent sincerely, and hold him fast as your Mediator, your soul must needs be saved." Having laid before him a variety of the evidences which incontestably establish the truth of the Gospel, and consequently of the superlative excellence of the atonement of the Lamb of God, I was obliged to rest a moment, upon which the wretched man exclaimed, "Speak on, Sir, speak on, of the things you have mentioned — a gleam of hope dawns upon my mind; I wish to hear more of the person you speak of." He was now taught to pronounce the name of Eesaw (Jesus,) and recommended to pray to God sincerely through him; to remember his character — what he came for into this world—his death—his resurrection — his intercession — his all-sufficiency, &c. It was with difficulty he could pronounce the name of Jesus; and upon my preparing to quit the place, he asked me how he should pray. *Visitor.* "Pray to God to save you through the Lord Jesus Christ, and for his sake. If you cannot pray, ask God to enable you to pray — tell him that you wish salvation, but don't know how to obtain it, and mention the love and righteousness of Christ. Do this as one ready to perish, and the merciful God will not cast you away."

28*th.* — On repeating my visit to the poor man this afternoon, I found him again repeating "Ullah ho Rusool," as before, in a state of perfect desperation. I asked him whether he was satisfied that he would be saved through Mohummud — whether he felt the comfort of his sins having been forgiven him? *Ans.* "I have no manner of hope whatsoever. I am lost and undone. I have jeoparded both my temporal and eternal state. Earth is lost, and heaven is lost!" I scarcely knew how to speak to the miserable man. He seemed to be put beside himself through the fear of eternity. "There is no peace for the ungodly." All the affectionate things I attempted to say, in order to impart a knowledge of Jesus to him seemed to be lost. His feelings appeared benumbed. The mention of things never so lovely and excellent could not move them. The language of pity seemed not to reach them. Despair, and dread of eternal punishment, left no room for other things. It seems to me that the current opinion, that "without hope none can live," is perfectly correct. A hopeless man must perish of himself naturally; he will kill himself, or lose his senses. The poor prisoner borders on the latter. I cannot help contrasting the state of the poor woman who lately sacrificed herself with the corpse of her husband, with the case of the prisoner. The one has been condemned in consequence of imbruing his hands in the blood of his wife: — the other was condemned to die by those who ought to have saved her. The one committed murder, the other was murdered. The one, the victim of the laws of his country, and the law of God; the other, the victim of superstition and barbarity. While the man, in a fit of anger, slew his wife; the woman, in a fit of despair, consumed herself on the pile of her husband. The former has no hope of eternal peace, but despair rather fills his soul: — the other could not give a reason for wishing to die; it was settled that she should die; necessity was her death. In the one case we veherate justice; and in the other we behold cruelty, which we abominate and deprecate.

C. A. F.

BURMAH.

(*Conclusion of Mrs. Judson's Letter, from our last Number.*)

I find, my dear Sir, in being thus particular, my letter will be stretched to an immoderate length, and must therefore be more general. Suffice it to say, that for the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sisters, and brother, each in their turn, exerted their influence in our favour, but so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty. And although my various efforts were useless as to their grand object, yet the hopes they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done. The last person to whom I applied was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantage over the native soldiers, at Arracan, two hundred of whom he had sent as prisoners to Ava; this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court, and every honour, in the power of the King to bestow, was heaped upon him. He daily presided at the Lhoot-dau, had the entire management of affairs, and, in fact, was the *real king* of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson. He listened to the

petition attentively, made some inquiries relative to our coming to Ava, and then said he would reflect on the subject. "Come again to-morrow." My hopes were now more sanguine than ever, but the morrow dashed them all, when the proud Bundoolah uttered "I shall soon return from Rangoon, when I will release the teachers, with all the other prisoners." The war was now prosecuted with all the energy of which the Burmans are capable; their expectations of complete victory were high, for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the *presumptuous creatures* from their own territories, and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and that I might not immediately be recognized as a stranger, and sometimes gain admittance into Mr. J.'s prison, I adopted the Burman dress altogether. Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. J., and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant. But the means we invented for communication, were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but, when dried, perfectly legible. But after some months' experience in the *art* of *deception*, we found the most convenient, as well as safest mode of writing, was to roll up a sheet of paper, and put it in the long nose of a coffee-pot, in which I sent his tea. These circumstances may appear trivial, but they also serve to show to what straits and shifts we were driven. It would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related. Bundoolah departed from Ava, in all the pomp and splendour imaginable, commanding an army of between forty and fifty thousand men, and was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The two or three first reports of the *invincible general*, were of the most flattering nature, and were joyfully received by the firing of cannon. Now "Rangoon was surrounded by the Burman troops," then "the fort on the pagoda was taken," and "guns and ammunition sufficient for the Burman army, should the war continue ever so long:" and next, "his Majesty might expect to hear, that not a white face remained in Rangoon." But no such report ever came, the cannons ceased to fire on the arrival of a boat, and soon it was whispered about, that the Burmans were defeated, thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had *fled* to Danooboo! O with what anxiety did *we* listen for the report that "the English are advancing;" for in the arrival of the foreign troops consisted our only hope of deliverance from the hands of these savages. The war now *lagged* on heavily on the part of the Burmans; and though the king and government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine. The news at length came that the English army was advancing, and that it was within twenty miles of Danooboo. The town was all confusion, and the Queen began to send away to a more secure place, her immense treasure of gold, silver, &c. It was now the first of March, the commencement of the hot season, which in Ava is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each, and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners all in one room, without a window or hole for the admittance of air, and the door kept closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power, but all in vain. The old man shed tears at my distress, said it was not in his power to comply with my request, for his orders were from a high quarter; that he had even been commanded to execute all the white prisoners in private, and to keep them in close confinement was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice, and when inside, to be placed as near the door as possible. I was afterwards informed from good authority, that the Queen's brother, Men-tha-gyee, had ordered the Governor to destroy the kalars; but that the Governor, fearing they might be required by the King, dared not obey the command. The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful indeed; the confined air deprived them of an inclination for food, and their whole appearance exhibited more the appearance of the dead than the living. I daily visited the Governor, and continued to entreat him to pity the foreigners. Sometimes he appeared to feel for us, and seemed half inclined to listen to my request. But the fear of Men-tha-gyee doubtless prevent-

ed. It was now reported that the foreign troops had reached Danooboo, and whispered about that Bundoolah was dead! No one at first ventured to say it openly, but the report was soon conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, ama!" What was to be done now? Where could another general be found? and from what quarter could troops be raised? The Prince and Woon-gyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment: "What," said one of the Woon-gyees at court, "shall we allow it to be recorded in a future history of the country, that our glorious King made peace with strangers, and gave them part of his territory? No, we will all die first." The Pagan Woon-gyee, who had been in disgrace for some time, and had even been in prison in three pair of fetters, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new crmy, and positively assured the king, that he could conquer the English and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonsago, a Spanish gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them. Mr. Judson had now been in close confinement, and in five pair of fetters, for a month, and with anguish indescribable I saw him sinking under the weight of suffering. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order, to remove Mr. J. from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order for liberty to give him medicine and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. J., who began now to hope he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. J. his breakfast, and intended spending a few hours as usual, when the Governor in great haste sent for me. I was agreeably disappointed, on appearing before him, to find he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily and whispered, that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down the stairs into the street, hoping to catch a sight of them, but they were beyond the reach of my eye. I enquired of all I met, which way the white prisoners were gone, but no one knew. I returned again to the Governor, who declared he was perfectly ignorant of their fate, and that he did not know of their being taken out of prison till a few moments before. This was all false, as he had evidently been detaining me to prevent my witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband—take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other, that I had seen Mr. Judson for the last time, and that he was probably now in a state of extreme suffering. In the evening I heard the prisoners were sent to Umerapoorah, but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson with my little Maria, who was then only three months old, and, with one Bengalee servant, set out on my journey. We reached the government house at Umerapoorah, and were informed, the prisoners had been sent off two hours before to Oung-pen-lay (a place similar to Botany Bay), whither I immediately followed. I found Mr. J. in a most wretched state. He had been dragged out of his little room the day before, his shoes, hat, and clothes, excepting shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. G.'s, who had followed his master, took from his head his turban, and gave part of it to Mr. J., who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together, and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterwards were informed that the Pagan Woon had sent the foreigners to this place with a design to sacrifice them, in order to ensure success in his contemplated expedition. But the King, suspecting him of treasonable intentions, caused him to be executed before

ne had time to accomplish his designs. I obtained a little room from one of the jailers, where I passed six months of constant and severe suffering, without any mitigation. Mr. J. was much more comfortably situated than when in the city prison, as he had only one pair of fetters, and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience, my health, which had enabled me to bear severe trials hitherto, now began to fail me. I was taken with one of the country disorders, and for two months unable to go to Mr. J.'s prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse or a drop of milk in the village. But our merciful Father preserved us all through these dreadful scenes, and at the expiration of six months an order arrived for the release of Mr. J., and I was allowed to return to our house in town. The King was much in want of an interpreter, and from selfish motives had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Ma-lown, where he remained six weeks, translating for his Majesty. He was then sent back to Ava, and, as a reward for his services, ordered back to the Oung-pen-la prison. But before the order could be executed, I sent Moung Ing (being myself unable to move, having been ill with the typhus fever in Mr. J.'s absence, in which I lost my reason, and was senseless several days) to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us, and begged he would intercede for Mr. J., and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. J., and took him to his house, where he was kept a prisoner at large nearly two months longer. The British troops were now so rapidly advancing, that the King and Government felt the necessity of taking some measures to prevent their arrival at the capital. They had before several times refused to listen to the terms which Sir Archibald Campbell had offered, but they now saw there was no other hope for the preservation of their golden city. Mr. J. was daily called to the palace, his opinion requested in all their proceedings, and the Government finally entreated him to go as their Ambassador to the English camp. This he entirely declined, but advised their sending Dr. Price, who had no objection to going. Dr. P. being unsuccessful in his mission, on his return Mr. J. was taken by force and sent with him again. Sir Archibald had, before this, demanded us, together with the other foreign prisoners, but the King had refused, saying, "They are my people—let them remain." We did not then venture to express a wish to leave the country, fearing we should be immediately sent to prison. Mr. J. communicated our real situation to the General, who, with all the feelings of a British officer, now demanded us in a way that his Majesty dared not refuse; and on the 21st of February, after an imprisonment of nearly two years, we took our leave of the golden city and all its magnificence, and turned our faces towards the British camp, then within forty miles of Ava. No one can conceive our joy when we had safely passed the Burman camp, for then we felt indeed that we were once more free, and out of the power of those "whose tender mercies are cruel." The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the direction of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him an hundred fold, and prepare him for the future enjoyment of Heaven!"

HOME PROCEEDINGS.

NORTHAMPTON.

On Monday Evening, January 8th, the Anniversary of the Northampton (College Street,) Missionary Society, was held at the Meeting House, College Street. A very large Congregation assembled on the occasion, and listened with deep attention to the proceedings. After prayer by the Rev. J. Wheeler, of Bugbrook; the Rev. B. L. Edwards, (Independent Minister of the Town), was called to the Chair. The Secretary, the Rev. W. Gray, read the Report, and interesting speeches and statements were given by the Rev. Messrs. Gill, (Wesleyan), John Simmons, Joseph Clark, R. Breeze, F. Wheeler, T. Bond, (Wesleyan), Joseph Simmons, Robert Clark, W. Knowles, and T. Wake. Including 10*l.* given in the course of the year by a Friend and already acknowledged in the Herald, this Society has raised 100*l.* in aid of the funds of the Parent Institution. Of this sum, more than 60*l.* has been realized by weekly contributions, in which the females and youth as well as the brethren belonging to the Congregation have taken an active part; and we are much gratified to mention that the Contributions of the young are exclusively to be appropriated to the establishment and support of a school in India, to be denominated the *Northampton School.*

W. G.

Contributions received on account of the Baptist Missionary Society, from December 20 to January 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oakingham, Subscriptions and Collection, by the Rev. J. Coles	13	6	0
Salisbury, Subscriptions, &c., by the Rev. P. J. Saffery	6	3	0
Bacup, Subscriptions, &c. at Irwell Terrace, by the Rev. F. W. Dyer	15	9	0
Bewdley, Subscriptions, by the Rev. George Brooks	4	0	0
West Riding Auxiliary Society, by M. Thackrey, Esq.:			
Leeds (including 7*l.* 1*s.* 6*d.* for Female Education) .. 46 15 0			
Howarth 2d Church 36 16 8			
Bramley 5 12 0			
	89	3	8
Newbury, Collection and Subscriptions, by the Rev. T. Welsh	51	4	6
Newcastle on Tyne, Juvenile Auxiliary Society, by Mr. J. Cowell	10	0	0
Wilts and East Somerset, by Mr. Benj. Anstie, Treasurer:			
Devizes 14 15 0			
Chippenham 5 5 9			
Melksham 7 3 6			
Bratton 21 1 0			
	48	5	3
Bristol and Bath Auxiliary Society, by John Hart, Esq. Treasurer	150	0	0
Northampton Auxiliary Society (including 19*l.* 11*s.* 10*d.* for Female Education)	87	10	6
Fenny Stratford, collected by Mr. W. Harris	4	0	0
Bratton, Weekly Subscriptions, by the Rev. R. Edminson	1	10	9
Westbury Leigh, Collection and Subscriptions, by the Rev. T. Gough	37	0	0
Cardiff, Collections and Subscriptions, by the Rev. W. Jones (including 15*l.* for Cardiff Female School)	27	0	0
Chester, collected by Mrs. London	3	4	2
Stracy Stratford, Walgrave, and Kingsthorpe, by the Rev. W. Gray	3	6	6
Rev. Robert Edminson, Bratton ..... Life Subscription	10	0	0
P. L. by the Secretary ..... Donation	1	0	0
Joseph Jewell, Esq. Bow, by Dr. Newman ..... Donation	1	0	0

WEST INDIA FUND.

Mrs. Singer, Westbury, by Mr. John Wilkins	5	0	0
Miss Edwards, ditto, by ditto	2	0	0
Mr. Warmington, Plaistow	1	0	0

MONTEGO BAY.

Amount already acknowledged	1145	19	8
Boroughbridge, Friends, by the Rev. John Crook	3	0	0
Peckham, Mrs. Cattley and Friends, by Mr. G. Thorowgood	8	10	0
Henry Waymouth, Esq.	5	0	0
Thomas Walker, Esq.	1	1	0
Anonymous, by Mr. Jarrold, Norwich	1	0	0
Kenninghall (Norfolk), Friends, by Mr. Humphrey	1	0	0
Friend, from Brighton, No. 2084	5	0	0
Dersingham and West Newton (Norfolk) by Mr. F. Clowes	2	4	6
Banister Flight, Esq.	3	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Phillips, of Dulwich, for a parcel of Magazines.

Our friends at Southampton and Bewdley are informed that the house mentioned in their communications have, for several months past, declined forwarding any country parcels. It is hoped, therefore, they will be able to discover some other channel of conveyance.

The box from Cornwall, sent from A. P. W. has been received, and the donor is thanked for the articles which it contained, which will probably be found useful for some of our Missionary Students. The parcel for Mr. Burls was immediately forwarded.

Littlewood and Green, Printers, 15, Old Bailey.